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The Association Monthly

In Memory of

Grace H. Dodge

Vol. IX, No. 7 March, 1915

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The Association Monthly

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Grace H. Dodge

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National Board of the Young Womens Christian Associations
of the United States of America
600 Lexington Avenue
New York City

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Grace H. Dodge

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The Beginning of the Roadway

Lillian W. Betts

Author of "A Leaven in a Great City" and "The Story of an East Side Family."

DECEMBER twenty-seventh, 1914, will, while life lasts, to hundreds of women be an anniversary of keen sorrow and of deep thankfulness, for on that date Grace Hoadley Dodge passed to the other life just as she wished, leaving to carry on the multiple activities for the betterment of life due to her genius, scores of women, hundreds of women, trained and inspired by the unconscious example of her life. For looking back through the years, there comes to each woman trained by her, or inspired by her example, the knowledge that the naturalness of her every endeavor freed it from the merest suggestion of personal sacrifice. The idea came to her for a new way or a better way of raising the level of social betterment, for the individual or the group, and at once it became an active fact to grow far beyond what she first conceived because the idea contained the power of growth and adaptability as did her own mind.

Over thirty years ago, Miss Dodge saw, across the chasm that then separated the daughters of the rich and the poor, that there was a bond, the bond of common humanity, and she threw across that chasm the first cable, now a thoroughfare so broad that none crossing it with her spirit see the chasm. As Miss Dodge threw the cable she crossed it alone, and met a small group of working girls, in the home of one of them, to find answers to the questions, "What can we do for each other?" and, "What can we do to make our lives better and this city better because it is our home?" For several weeks this group met, drawn and held by the quiet earnestness of Miss Dodge, until the consciousness of the ability to grow to a larger activity stimulated the group to increase the number who met. They had attained unconsciously Miss Dodge's spirit, *to share.* Rooms were found for a meeting place, for the group had outgrown the first offer of hospitality. The keenness of vision, the genius for seeing the many-sidedness of each human being's interests, were the only guides Miss Dodge had in this initial effort to create a social center for the working girls of New York—of America, as the future years proved. Miss Dodge saw that many interests must be served. For the girls alive to a lack of education that prevented the taking of positions they knew they could fill if they had a better educational foundation, a teacher must be found, who had the gifts of nature as well as of training to meet the peculiar requirements of the position she had to fill. There must be industrial training for the girls who longed to know how to express with their hands the ideas that formed in their minds. For the fun-loving girl pleasures must be provided, and above all the opportunity to give expression to the play of imagination to the fun-

loving girl with imagination. With the same keenness of vision that saw the need of the girls whose freedom came only at the close of twelve hours and more of labor, Miss Dodge saw the abilities of the girls of her own social level to meet these needs and brought the two together. Rarely if ever in the history of efforts for social betterment has such a group of young girls been drawn together as Miss Dodge brought together at that time. And to a larger degree than is shown in any other activity have the members of that group of girls, now women of responsibility and power, retained their interest in, and many, their active relation to, the working girls' clubs of New York.

It seems incredible, looking back to the birth of that first club, that in the span of one life such marvelous social ideas could have been born, nurtured, and established. The relation of the rich and the poor at that time was a question of dollars and cents. The rich gave and to a certain degree the poor accepted. It was all that was recognized as a bond. Intermediaries, known by different names, made the exchanges, and all were lulled to social sleep. It was Miss Dodge who saw that the relations of life were not based on a system of the giving and the taking of money, but of social intercourse that must lead to a better understanding of life, a face to face knowledge of each other, a keener realization on the part of those who had, of their debt to those who had not, and how to pay it. Miss Dodge created the first social exchange, opened the way to the better understandings of today. There must be common responsibilities fully recognized, and the club organization presented them. Common expenses must be met and club dues met them. Having common responsibilities created interest in common, and the brains of the individuals was the pool on which the group drew for its own needs and advancement. Life changed for hundreds of working girls, for now there were the clubs, at once a resource and responsibilty, making demands on the hitherto unknown and unused abilities of the members. Rich and poor no longer looked across the chasm but were together working for common ends, exchanging joy, sympathy, criticism; liking or disliking not as classes, but as individuals, and because meeting on unknown ground was strongly human. So wise, so visioned, so firm was the woman who created these meeting places that the dangers were passed safely until the foundation was laid firmly, and not one, but scores of clubs for working girls dot New York like stars.

The idea was taken not only to cities but to towns where women were employed in large numbers. So flexible was the idea that it was grasped by churches and created new centers of activity, new bonds between the churches and the communities about them. When the settlements were established the first activity was the club, for it permitted the groupings of any age for purposes of intensive and extensive study and activity. In this country today there are thousands of forms of social betterment based on Miss Dodge's

conception of the needs of social life thirty years ago, expressed in the idea of working girls' clubs. Its marvelous adaptability fitted to any community and any grouping.

Her vision saw the time when the girl who earned her own living would stand side by side with the woman of wealth, brains, and love of humanity in the struggles for the common good, for that was the aim of her life. The bringing together first of a group of working girls, not with preconceived ideas of their needs, but with questioning minds, then the calling on the rich girl to give her gifts of mind, her accomplishments, to create a common meeting place and find a reason for working together, was the trail through the then wilderness blazed by Miss Dodge. The success of this movement led to the clearing of the forest, the laying of the roads that have affected the whole industrial world of women. Women learned to work together, learned the power they possessed, learned how to apply that power to create better conditions, conditions that have raised the level of living in this country.

Somewhere there is the definition of a gentleman given by Robert Louis Stevenson as "a man who could meet a king without embarrassment, and a coal heaver without embarrassing him." That definition, perhaps, gives light as to the wonderful power of Miss Dodge. To her there were no classes, but a great people having inter-dependent needs, gifts, powers to be brought together in efforts that must upbuild mankind.

The Good Neighbor

Ira S. Dodd

Pastor of the Riverdale Presbyterian Church

IT is singular that a forceful character like that of Grace Dodge should be so elusive. Always ready to take a full share in strenuous doing, she was yet so unobtrusive and so quiet in her ways of working that it is not easy to give a vivid picture of the personal side of her activities. Least of all is this easy in any description of her work in Riverdale, the community which the Dodge family have always made their country home. Here she was neighbor among neighbors, and what she did was felt more than seen.

Her career of service began in a very modest way. While still a young girl she made a practice of visiting and helping those who were poor or in trouble. A friend who grew up with her says that in this early period when she was dreaming as young people will, over life's possibilities, she went one day to her mother and told her that she had found out what there was for

her to do. Henceforth she meant to devote herself to just helping people. Does not this express her whole life!

One of Miss Dodge's earlier activities in Riverdale was the formation of a club for women. A friend who was associated with her in this enterprise says that it was not very encouraging. The women—most of them of mature age—were rather indifferent; but whenever Miss Dodge was present at their meetings she never failed to interest and hold attention.

She knew and faced the difficulties of such work. Her constant attitude, as her friend describes it, was one of "disillusioned hopefulness."

It may be, though of this I am not sure, that out of this work for Riverdale women her larger and greatly successful organization of clubs for working girls afterward grew.

At a later time Miss Dodge conducted an afternoon Bible class in the church at Riverdale for the servants, many of whom could not attend the morning worship. She held their devoted interest always, by force of her own earnest personality and warm sympathy.

But the library is the chief monument of her work in Riverdale. Its origin is interesting. In the year 1885 Miss Dodge gathered a small collection of books for the use of the men of the neighborhood. These were kept on a shelf in the greenhouse on her father's estate. Dear old John Beatty' the Scotch gardener, one of those rare Christians whose lives speak louder than words, was the librarian. On certain evenings the men went to him for books.

In the same year Miss Dodge started a sewing school for girls in her own home. Both library and sewing school proved themselves so successful and so useful that in 1887 her father, Mr. William Earl Dodge, and his neighbor, Mr. Percy R. Pyne, built the first small library building on a lot given by the Babcock estate.

There both library and sewing school were housed, and their increasing popularity and usefulness were such that two years later the building was enlarged and took its present commodious and attractive form. A Library Association was formed and quite naturally Miss Dodge was chosen as its first president. She held this office for a year and then became head of the finance committee. Several years afterward she was again elected president and remained continuously in that position from 1902 until 1912, when she retired from active work in the Association. During all this time she was also a member of the board of managers, and always, even after her retirement, the willing and helpful adviser of the different committees. At the annual festival of the sewing school Miss Dodge was aways a most welcome guest.

Riverdale is by no means a region exclusively occupied by homes of the wealthy. In various parts of our neighborhood there have always been small

and modest homes of laboring people and others of moderate means. Since the advent of the subway and the trolley lines on Broadway this population has increased and conditions have invited social work. From the library as a center, and out of the spirit which dwelt there, other things have grown; so that now Riverdale has a Neighborhood Association full of varied activities.

There is a Health League, with a medical and sanitary adviser and a district nurse; there are six or eight clubs, such as the Blue Birds for girls, the Women's Fortnightly, a literary club, an athletic club for young men, a group for Boy Scouts, and several others. And there is now a Neighborhood House where the district nurse lives and where such of the clubs as cannot be conveniently accommodated at the library have their headquarters.

For several years past Miss Dodge has invited the Neighborhood Association to her house for its annual meeting. This meeting has been one of the events of the year; and while her part in the business of the Association has not been conspicuous, the gracious spirit of our hostess always pervaded the whole occasion.

Those pleasant evenings, with their free social fellowship, with their bright reports from the various committees, making it possible to realize how much can be accomplished even in such a comfortable neighborhood as our own—they will be long remembered!

And now that she is gone from us we shall feel more than ever the debt which this whole community owes to Miss Dodge, and how truly all our work has been the harvest of her quiet and patient seed-sowing.

Perhaps a word about Miss Dodge as a member of the Riverdale church may be appropriate. One could not know her without feeling sure that she was a Christian, faithful to her Master in the smallest detail of daily life; a true disciple who lived in constant communion with the spirit of Jesus. Her light always shone with calm and steadfast ray.

It is owing in no small measure to the influence of Miss Dodge and of other members of her family that the plainer and poorer people of our community have been drawn to our church, so that the congregation is more varied in its social elements than some of the much larger ones in the city. It has been a rich privilege to have had her in our fellowship.

Few people realize the influence of individual members of a congregation upon the minister. The cynical saying that the people cannot talk back at the preacher is not true. They do silently yet really talk back. If he is at all sensitive the minister does not fail to read response or the lack of it in the faces before him; and the presence in the congregation of even two or three who are in spiritual sympathy with his message is an inspiration beyond all price. Not only was Miss Dodge always in her place at the morning worship, during the spring and summer months which she spent at Riverdale, but she

was one of those from whom more than from most others this silent influence went forth. Her presence was a benediction. And she seldom came alone; with her, Sunday after Sunday, there would be a goodly company of fellow workers who were guests at "Greyston" for the week-end, earnest women like-minded with her, adding their influence to hers, and reminding the minister that this modern saint was no recluse but one who loved the fellowship which belongs to the Master's work on earth.

Grace Dodge has gone home; she has gone to be with Christ, which for her is far better. But she has left a wide vacancy; and nowhere will the vacancy be more keenly felt than here in Riverdale where she lived and grew up into her noble womanhood. We can only hope and pray that her spirit may abide with us. The work which she did so quietly, so faithfully, so effectively, can never be utterly lost.

Miss Dodge and Teachers College*

James Earl Russell

Dean of Teachers College, Columbia University, New York

TO-DAY begins a new epoch in the life of Teachers College. During our holiday vacation Miss Dodge passed away and with her death closed an era in our history. From the beginning until now she has been a friend to us all. Not a day, certainly not a week, has passed since I became one of this group that she has not befriended in some material way a Teachers College student or officer. We owe to her our students' emergency fund, which has restored to health hundreds of beneficiaries in hospital or sanitarium. She has been the backer and chief supporter of our religious and social work, and in a thousand ways, characteristic of her gentle nature, she has guided us to a higher life. Her spirit of consecrated devotion to the alleviation of human suffering and the elevation of human ideals is so incarnated in our institutional life that it must abide with us as her most sacred legacy.

Teachers College is the product of two confluent streams. One originated with President Barnard and flowed on to us through later presidents of the University: this is the idea of professional training for teachers as part of the work of a great University. The other stream started with Miss Dodge's interest in the girls and boys in the New York public schools. She saw them restricted to a narrow academic course of study and she longed to give them something that would add to their efficiency after leaving school. With her,

*An address given at a memorial service in Milbank Chapel, Teachers College, January 4, 1915, and revised from notes and memory.

to feel was to act, and to get others to act with her. She never hesitated to accept a good idea, no matter what the source, and she was ever ready to join forces with any one, however humble or however great, if thereby she might advance the cause to which her heart impelled her.

When she was called to befriend the girls and boys of New York City, she found the Kitchen Garden plan best suited to her needs. She used it. This was soon merged into the Industrial Education Association, which conducted an active propaganda for the new education wherever its publications went. Finally, she realized that the best help that can be given to boys and girls is to fit them to help themselves. This means school training under competent teachers, teachers more competent than those through whom she had tried to work. Her attention, therefore, was directed to the training of teachers. Then it was that Teachers College came into existence, an institution which President Barnard had foreseen with prophetic vision but which awaited the time when Grace H. Dodge should energize it with her dynamic power. That power consisted in her ability to put her whole self into any undertaking that appealed to her and, by her personal example of faith in the righteousness of her cause, to command for it the support of others. So with the venture of a Teachers College. She never doubted its success because she believed in its mission. And because she believed as she did, others could not doubt. She gave lavishly of her means and she induced others to give. For many years, actually until within the last fifteen years, the annual deficiency in current expenses exceeded the total income from students' fees and endowment funds. When I came here, students' fees amounted to eight thousand dollars a year, and friends of the College were called upon for eighty thousand. But Miss Dodge, as Treasurer, always prided herself on closing the year *out of debt*. New buildings were added to our plant and expenses mounted year by year to undreamed of totals, but she never wavered in her faith or lost confidence in the ability of our Trustees to meet these obligations. When one great gift after another came, she accepted them calmly as in answer to her prayer—not for herself, but for us and our work. And herein is the secret of her life and of her success. She worked for others; for herself she wanted nothing—not even the grateful recognition of her service. In this spirit she gave us our Household Arts Building in memory of her mother, and in so doing indicated her abiding faith in the ideal of practical education which first led to her interest in Teachers College.

No word of mine can convey to you what the association with Miss Dodge during these past seventeen years has meant. She met me at the door when I first entered the building and in spirit, if not in actual presence, she has been at my side every day since. Sagacious in counsel, temperate in action, steadfast in affection, inspiring in courage, and sublime in her faith, hope and charity, she has been a tower of strength. But more than all else she has

opened to me a view of that higher life in which the saints of earth and heaven dwell. Her example has demonstrated to me the futility of much that this world treasures and the imperishable value of some things that are commonly reckoned as of little worth. In her name I bid you share with me the spiritual bequest which she leaves to this institution.

Yesterday I watched the sun set behind our western hills. As it rapidly descended I saw the shadows lengthen, fill the valley and stretch eastward until they leaped the horizon. And I thought of the saying that an "institution is but the lengthened shadow of a personality." May the shadows cast by that noble life which has just reached its setting, flood our valley and stretch away eastward till they leap off into the infinitude of time, carried in the hearts of Teachers College students to the ends of the earth.

Miss Dodge and Religious Education

Raymond C. Knox

Chaplain of Columbia University, New York

THAT the Young Women's Christian Association occupies its present place in practically all of our colleges and universities today is another striking witness to the superb qualities of Christian leadership possessed by her whose name we honor and love. That the Association has before it a still larger service to render in the field of education seems assured by the policies, above all by the vision, which she has left as a priceless inheritance.

The writer speaks as one who knew Miss Dodge mainly in connection with the practical religious work of a large University, in the planning, the experiments, and in the maintenance of those numerous activities which go to make religion a strong upbuilding influence in the lives of students, and which give outlet and training to their desire to serve their fellowmen. Her insight, her sympathy, her resourcefulness, her patience, were inexhaustible; they caused every rough place to seem smooth, and wrought in others the faith by which she was sustained.

In addition to her personal qualities, felt and acknowledged by all, there were two great principles which she never failed to apply in her efforts to adapt the work of the Christian Association to the needs of education. The first was her clear realization that thorough intellectual training should have its place along with the cultivation of a genuine devotional life. In another article printed in this number, the fact is noted that Miss Dodge had the unusual faculty of bridging the chasm between social classes; that through her, young women accustomed to luxury felt their kinship and their common

problems with those who were under the necessity of earning their own livelihood. No less did she bridge over by an intuitive sympathy and comprehension those differences which have at times been thought to exist between the highest scholarship and religious faith. Her part in the founding of Teachers College was one manifestation of this guiding principle. She believed in the head no less than in the heart. She was quick to appreciate the true value of a study of the Bible in the light of modern scholarship; that rightly conducted it is constructive and not destructive. She grasped at once the significance of applying to the Sunday school the same methods of teaching that belong to modern pedagogy, and through her support a curriculum course in religious education was established. She saw immediately the relationship between the class-room instruction and the activities carried on by the students outside, so that the work of the Christian Association could thus become an essential part of the whole life of the college. This work which is now just beginning and which promises much for the future, gained its first impulse from her.

The second principle which made her leadership so effective came from her absolute willingness to serve, from her readiness at all times to be unrecognized that thereby she might render the more. This spirit she also imparted to every organized effort, and here once again overcame a chasm as only a few great souls have ever done. Too often the finest devotion to an organization, and the eagerness to promote its rightful power, results in a form of corporate selfishness. In more than one instance known to the writer, Miss Dodge was willing that the organization to which her life was devoted should throw its whole energies into some good work and then, like herself, claim no recognition.

Miss Dodge in Relation to Those With Whom She Worked

Mabel Cratty

General Secretary of the National Board of Young Women's Christian Associations

MISS DODGE for more than thirty years worked in and through large organizations, yet she kept the personal touch. The same words, from the lips of many very different people and in letter after letter—"she was my best friend"—are a truly startling evidence of this. So rare it is that the ability to do one well does not seem to qualify the ability to do the other—there is this very particular reason for interest in her ways of working.

I knew her for ten years. For eight of them she was president of a board and I its executive secretary—tame words which suggest a flat and joyless course. But instead it has been a long road of happy adventure. She made it so. And at this turning point in the road, as I look back through the years, I find it is the personal relationship and debt which are the most vivid of all its experiences. I am among those who are saying, "This has been my best friend."

The first impression I received of Miss Dodge was of wonder at the way in which she was willing to take a person on faith and the wonder abides still. Women and men whom she could not herself select were put into positions of importance in organizations for whose direction she was responsible. She began her relationship with them by assuming that their purposes and their abilities were adequate for their tasks; her faith in them was not a passive thing, but an activity, and, in view of the limitations of some of us, an achievement. Without doubt, it roused and called forth inert powers in many and made the impossible for them possible. Nor was this belief in people simply for the time or for the occasion. Her trust lasted.

She had a sheltering mind. Many a time have I seen the lines of anxiety smooth out of faces when she came unexpectedly into a committee meeting. To every person conscious of sharp differences of opinion or of alien points of view, there was refuge in her presence. She was certain to understand. In the spacious roominess of her mind, there was shelter for the opinions of all. Her hospitable spirit entertained them. And this was not that she was all things to all men in any easygoing desire to please and agree. It was rather that she had a mind and a heart so large, that with the eyes of her mind she saw ahead and around the views that many of us took, and her heart had room for everything, but prejudice.

She was a very hopeful person, and this hopefulness created an atmosphere in which it was easy to work. There was always zest, enthusiam; things were full-flavored. The good cheer which radiated from Miss Dodge was the more appealing that it did not have its source in illusion. She seemed to hope in spite of what she often saw in the foreground. Long before I knew her, she had become rich in stored-up experience. Much of it, as became clear from the things she told me, she had bought at a heavy price. But it was yielding her a steady reward in many ways, not least in a fixed habit of looking beyond the immediate present and in an unshakable belief that things do work together for good. And so she was uniformly expectant and cheerful.

She was a dreamer of dreams, a seer of visions, and like all prophets, she knew what it was to miss the understanding of those to whom she came. She was used to meeting doubt, criticism, unbelief, even amusement, in regard to her plans, and it had a certain effect in making her reticent about them and

timid and apologetic in speaking of her own ideas. Though it affected her purpose not at all, only once in a while did she let herself go and venture to describe what she saw in the future—that which she hoped for and worked for. I remember her vividly, one such time. It was in the very first days of our own work, at a board meeting. She talked very freely about her hopes for the future of the Association; of extending its usefulness; turning it to account in other fields of endeavor than those at that time conventionally assumed its own; of lifting the standard of its employed workers to that of a profession, which women would eagerly seek; she even spoke, in passing, of a national headquarters building such as we now occupy, and how inevitable would be the need for such, sooner or later. As I recall it, there was nothing to indicate that what she said was taken very seriously, or indeed that we did more than listen politely. Only one person said anything at all, "That is a beautiful dream, Miss Dodge."

And Miss Dodge?—in an instant she had drawn back and was busy with the immediate concerns of our meeting, as if almost asking pardon for a foolish flight of fancy, timid, and diffident of her own ideas. But for all that, I remember this because of something that she said later. A week after, I was driving with her up on Morningside Heights. As we came along Broadway past the great block which is filled with the buildings of Teachers College she looked up at them with the remark, "I dreamed that once."

Her sense of responsibility was absolute. She always stood by. For her, to assume an office was to carry all the obligations the office might impose upon her, whether expected or not.

She faced things. The superb courage with which she met unexpected issues and difficulties was no transient power called forth by the demand. She had known she might have to have that courage when she put her hand to the task in the first place, and she simply drew upon the resources which had seemed to her then to justify her in taking up the work at all.

In strange contradiction to this courage was her distrust of her own powers, her diffidence in regard to her own opinions. She was truly humble. She had a great taste for detail, was keenly interested in processes—yet she never dictated what a program should be and made very few suggestions.

She listened sympathetically, praised generously and offered her unfailing gift of faith in the outcome. It was probably this same modesty that prevented her from giving us advice. She never preached. She was very prompt—punctual to the very moment. She had to be, to carry the volume of work she did. Yet I do not recall once to have heard her either beg or demand promptness of any of us. One day last week I met a fellow-worker at the door of our building, as I started out to take a car for a meeting in a downtown office. At the elevator in the building where the meeting was to be held, we met two other secretaries from our office, who had come by another way.

The four sat in the office waiting till some minutes past the time set for the meeting to begin. When the chairman appeared, it was with the remark, "You are always ahead of us,—how do you manage it?" This was how. In all the eight years we had worked with Miss Dodge, no board meeting, no committee meeting of which she had charge, had even begun late or dragged beyond the time it was to have closed. It would be strange, indeed, if, as a group, we had not acquired some special habits of promptness and some new sense of time.

Her patience was such as to surround her with a kind of serenity, which made working with her a restful occupation. Being an impulsive person, as she still was, she must have had to learn how to wait. But she had learned. She thought and worked in terms of the years.

Her patience with the people, with us who worked with her, was almost incredible. She was very methodical, following a fixed, daily program into which her engagements were fitted with clock-like precision. Of course this was a demand and a condition of the amount of work she did and the number of people she was able to know, but it was her instinct as well. Yet, she worked happily, with no show of irritation with people who were procrastinating, indefinite, unsystematic.

The explanation is not hard to find. She was not willing or able to work with any except as with friends. And being her friends, they were as they were. And, after all, is not this the explanation of the paradox mentioned in the first sentence of this paper? An organization was never an organization to Miss Dodge. To her it was a company of her friends.

Miss Dodge, the Citizen*

Oswald Garrison Villard
Editor of the New York Evening Post

WHEN the call came to address this gathering a sense of general unfitness suggested a regretful declination. How could I speak of Grace Dodge to men and women who knew her far better, who had labored with her in crowded daylight hours and counseled with her far into the night, while I beheld at a distance? It seemed as if the mere acceptance would create an unwarranted presumption of an intimacy to which I might not aspire. But something was said as to the word a closet observer might utter

*An address given at the Civic Memorial Service held in the Assembly Room of the Headquarters Building of the Young Women's Christian Associations on the evening of February 9, 1915.

about certain public phases of the life we have come to offer thanks for and then the invitation appeared one to be accepted, however unworthy the voice and pen.

If to many the editor at his desk seems far from the madding crowd, absorbed in the passing topic of the hour, if he seeks to be true to his trust he must also be deeply conscious of the civic life teeming about him. Sometimes his office would seem to suggest the camera obscura, that darkened tent, often seen abroad at fairs, in which by an optical device the coming and going of those on the grounds outside are reflected in intensified colors upon a table within—just as the photographer sees his group upon the glass ere he takes off the cap or touches the spring. For the hidden observer within the passers-by enter his vision, saunter the width of the table and disappear. Similarly there are reflected upon the editor's desk, if he wills it, cross-sections of the life of the city. Here, in camera, those that figure in public are observed, studied, their actions and their speech recorded, often without their being aware.

At first the confusion of the picture as it swims on the table is overwhelming. The mass surges back and forth, individuals appearing one day, disappearing the next. He must watch long who would train his vision to distinguish persons clearly, to classify, to value, to judge correctly. First some become known, who seek ever the front of the stage, gesticulating, strident, haranguing, offering divine cure-alls for selfish profit, with all the shrillness of the sidewalk vendor. In the background stands the great, patient, long-suffering multitude, their dumb faces lifted eagerly to the light, a thirst for wise leadership limned upon every countenance. Gradually, gradually as the eyes become accustomed to the throng, there stand out amid it here and there a few clad in the simple, quiet garb of service. They speak but little; push themselves forward not at all. The rostrum knows them not, nor the market place; for them is not the tumult, nor the shouting, nor the crashing of cymbals; the crowds through which they pass yield before their benign spirits but recognize them not. In a strong light they shrink aside; yet they walk in a radiance all their own, their faces alight with the serenity we call divine, the plainest countenance among them beatified by inward peace.

Soon they are the strongest magnets for the watching gazer, and as he beholds, it comes to him that in the warp and woof of this great human web about us these are the golden strands, the most precious threads; that their modest gowns conceal our deepest philosophers; that there, unpaid, walk our truest servants, our wisest guides, our dearest friends, though we know them not; the Master's most faithful disciples, those who most deeply affect our city life.

"The passing of their beautiful feet
Blesses the pavement of the street."

Yet of all who come into the observer's view none are as fettered as these, none as little free to go their own way, to live their lives at ease, apart; not if great riches be theirs can they roam whereso'er they wish and spend themselves as they please. For their hearts are no longer theirs, nor even their hands; the first have they given away to all mankind; the second serve others, but them no longer. Theirs are the heaviest chains of servitude willingly borne as though the wearers felt them not, though deeply they cut into the flesh. By them no appeal can go unanswered; their fate is to respond, quiveringly, to every note of suffering and of need. In their souls has been kindled the "passionate pity for the joyless;" for them the purest visions and the mighty purposes of youth have not faded, nor altered.

And among these walked Grace Dodge, born to a noble heritage, nobly lived up to, of means, of talent, of public service; who gave without stint of herself and her means to preserve somewhere under the sun, in somebody the "sweetness of womanhood;" it might be truly added, who never saw the sun set but had looked into some woman's eyes and called her sister. For her it was enough if anybody suffered or was disadvantaged. For her there could be no distinction of race, creed, color or station. Her interests touched first the wan faces of the working women of our city, but ere long had sped around the globe to aid in missionary effort in the regions of poppies and of rice; to aid in freeing womankind in the lands of the harem, from its ignorance and its thraldom. She was of those burdened with a multitude of affairs who are ever ready for more; who gave to no philanthropy without investigation, and then always a part of herself if only in the form of a personal word of Godspeed. That she never failed to recognize the responsibilities of wealth this very building and many another attests, that has arisen, in part or in whole, out of her deep sympathy for the men and the women who needs must toil and wander and stand together if they would keep pure and cultivate well the rich soil of their lives.

Here was one who had no time to waste upon herself; she was the despair of those editors who live by catering to the itch for publicity, since hers was the modesty which shrinks from proclaiming good deeds wherever done. Others seek through badges, and clubs, and societies and titles to certify to the length and worthiness of their lineage; she stamped herself of truest aristocracy by generous, democratic deeds. To her who neither sought nor asked distinctions nor the love of fellowmen, both came in plenteous fullness, and always the firmness of her grasp on life and the serenity of her spirit made her equal to any situation, lifted her above any trial. Her greatest riches were truly the lasting satisfactions of life. To the observer who from afar watched and noted the Milky Way of her good deeds, it seemed doubly fortunate that this leadership was a woman's. How futile, how fatuous, how blind has been that organization of our political and social life that has

denied woman her share; whose leaders are but now beginning to realize how great has been the loss because the world has barred from its councils the master minds of every generation of noble-spirited women.

As the years drift by one by one, the Heaven-sent pass out of our ken to reappear no more on the familiar streets. Peter Cooper, Charles L. Brace, Howard Crosby, George William Curtis, Wheeler H. Peckham, William H. Baldwin, Jr., Rebecca P. Foster, Angel of the Tombs, Josephine Shaw Lowell, Richard Watson Gilder, Jacob Riis, Grace Dodge—how long the list, how long it grows! For the moment we cry out with the pain of parting; sobs will choke their way out, the numbing bitterness of our loss is upon us. Yet even in the hour of its intensity we learn to grieve not, but to rejoice over service perfectly rendered, perfectly completed; to think of them only with devout thankfulness and justified pride, as the jewels of our civic life, the true greatness of the city. They best of all answer those who aver that our own New York is without heart or soul, or charity or wisdom, or self-denial or self-forgetfulness, or trust or religion; who behold nowhere the spirit of Jesus; nowhere a hope of solution for the over-awing human problems that press upon us. Such leaders as these keep clear and pure the well-springs of our faith as they exemplify the loftiest patriotism of the day and the generation.

The places they leave are and must be filled. Not by one always; perhaps by two or three; somehow the work goes on, for the spirit lives clear and shining, the brighter for their having been. They are not of those who sow dragon's teeth and then stamp upon the ground to bring up multitudes full panoplied for battle; they sow year by year with never a pause, and their disciples of love and peace rise up in richest crop to call them blessed. What more enduring memorial for one like the Grace Dodge we commemorate than here and now and forever solemnly to rededicate ourselves and all who would follow her in her spirit, to her causes?

From the Brick Church

William Pierson Merrill

Minister of the Brick Presbyterian Church, New York

IT is a rare privilege to have been allowed to come into pastoral relations with so deep and sane a Christian character as that of Miss Dodge. Her attendance at worship was unvarying in regulation. Her evident interest in the service was inspiring, and I always knew that the church was remembered in her prayers.

About two years ago, we were quietly seeking an endowment for an important part of our church work. Before I had approached Miss Dodge, she wrote asking me to call. When I did so, she at once offered a generous sum, sufficient to secure forever the annual contribution she had been making in her mother's name. She told me that the reason this particular cause was so dear to her was that her mother's last act was to see that her check was sent for this offering. It was a revelation, which might be matched by many others, of the power of home training in the life and spirit of Miss Dodge, of the instincts and principles inherited by her.

Her humility was impressive. Here was a woman who had done great things, whose judgment was sought on many intricate questions, who was highly honored for what she was, even more than for what she gave. Yet her humility was childlike and deeply Christian. Combined with it was a very deep conscientiousness. She had in her the best qualities of the Puritan temper. Once she wrote, asking if I thought it right for her to continue attending the services of the Brick Church, when she could not give any time or strength to its work. When I sent the simple answer that any particular church is the richer for having in its congregation any who are doing good work for the Kingdom, and that the question as to whether they are doing it within the bounds of the particular parish or elsewhere is of little or no importance, her reply showed a sense of relief and gladness which was very touching. She seemed to have no idea that just her presence might have real and great value.

She had wealth and position; and she used them nobly for God and man. But, best of all, she had Christ in her heart, and trusted and served Him with simple, strong, and untiring faithfulness. That is the best that can be said of any man or woman, great or small.

Some of Miss Dodge's Earliest Interests

Lydia S. Gould

Secretary to Miss Dodge for Seven Years

THAT one of Miss Dodge's dreams which came true in Teachers College, had its inception in January, 1880, when she joined with a few earnest women in forming the Kitchen Garden Association, and became its corresponding secretary. With an energy which never flagged, she set herself, from this time on, to the task of creating an enlightened public sentiment on the immense value of industrial training as an educational factor.

Early in 1885 the Kitchen Garden Association disbanded in order to form the Industrial Education Association, which was then organized and

incorporated. From the first, Miss Dodge was the principal leader in this work, and always its inspiration and most powerful advocate, continually drawing to it the interest of others who in turn became fellow workers with her.

With the educational systems of today before us, it is impossible to realize the atmosphere in which she began her work, or the conditions which surrounded it. Such institutions as Pratt Institute in Brooklyn, Drexel in Philadelphia, or Armour in Chicago, were then not even thought of. But the sub-committees of the Association in that first year indicate the breadth of vision of the founders. They were on Household Industries, Industrial Art, Mechanical Industries, Outside Organizations, Vacation Schools, Kindergartens, Industries for the Insane, Reformatories, Orphanages and Asylums, Houses and Training for Domestic Service, Bureau for Teachers. The Association rented a large building for headquarters and had, the first year, 1,904 pupils, and the second year, 4,383 pupils, of which number 2,991 were in classes outside the building, but instructed by teachers in the employ of the Association. As the number of pupils increased, so did the quality of instruction improve. Twenty-five teachers held classes under the auspices of the Association in different parts of the city and at Yonkers, Dobbs Ferry, Staten Island, Hoboken, Ogontz Seminary, Rochester, Cleveland, and elsewhere.

It soon became apparent that the Association in spreading abroad the principles which it advocated was creating a demand for trained teachers, to meet which there was no adequate supply. It was evident that the training must be done by the Association, and the board of trustees proceeded to organize such normal classes as its facilities permitted it to undertake. This was no sooner done than the Association realized that such a scheme must assume the proportions of a training college, under the guidance of a trained and expert educator, and Dr. Nicholas Murray Butler was chosen as president of the new Training College for Teachers, and remained in that capacity for three years.

One of Miss Dodge's strong traits was the careful use of time. Her watch never ran slow. In those early days, crowded with meetings and appointments, who ever heard of her being late anywhere! Long afterwards she wrote, "Few can realize what heavy work was done during those years. Faithful, consecrated service has been the keynote of all interested, and *the work*, not personal advancement, has been made first. The movement traveled on unknown and untrodden roads, and it grew of itself and of the needs of the community. It has always been in advance of the thought of the public, as well as ahead of its own power of doing its elected work. Financially the work has required constant hard effort."

Of the financial strain attendant upon this rapid enlargement, Miss Dodge herself bore no small share. Others might go away for summer travel and

rest, but she seemed to be always on hand, guiding the movement and preparing for further advance.

But the Industrial Education Association was only one of her many interests. In the Annual Report of the State Charities Aid Association for 1886 we find this minute:

"Resolved, that this Association desires to put on record its sense of the great loss sustained by it in the withdrawal from the Board of Miss Grace H. Dodge.

"Miss Dodge has served as a manager of this Association since January, 1882, when she accepted the chairmanship of the Committee on the Elevation of the Poor in their Homes. During this period she has initiated and brought to a successful issue in connection with her committee, many valuable reforms." (How expressive of her whole life!) "Her activity, zeal and liberality, have been of very great service to the Association.

"In the new and honorable position to which Miss Dodge has been called as one of the first two women appointed on the Board of Education in this city, she takes with her the esteem and good wishes of this Association."

Appointed to the Board by the Mayor of New York in 1886, in recognition of her ability as an exponent of practical education, she served for a full term of three years, although carrying other large interests. That she brought to this new work a deep interest in the welfare of the pupils and teachers in the public schools, and absolute fidelity to duties small or great, it is needless to say. After her appointment as a member of the Committee on care of School Buildings, one astonished janitor was heard to remark that during his long service under the Board it was the first time he had ever been requested to show a Commissioner over the building from the cellar to the roof! Many school buildings were found to be in a most defective condition, and her practical knowledge of the construction of sanitary dwellings was a great asset here. Many improvements followed during the next year.

Miss Dodge's far-sightedness was shown in her service on the Committee on Sites and New Schools. How characteristic of her manner of thinking is this report of her committee to the Board in 1887, regarding the need of additional class-rooms and the purchase of lots: "Sanitary considerations of the most urgent nature demand that the accommodations which were sufferable in former times, should now be constructed in such a manner and so located that nothing deleterious or offensive should exist prejudicial to the health of pupils and teachers." Recommending the purchase of additional ground for one school site the report proceeds, "Should the lots now asked for be built upon by other parties, the erection of buildings would obstruct the light and be seriously detrimental to the class rooms of the school. The importance of this consideration can hardly be overestimated."

When a member of the Committee on School Furniture, Miss Dodge had much pleasure in helping to make some of the older class rooms more pleasant and comfortable for teachers and scholars. Miss Dodge also served on the Committee on Evening Schools. It was very largely due to her interest and influence that industrial training was introduced into the New York City public schools in 1888. Long and patiently had she labored for this result. The Board had been for two years investigating and considering the matter; and though at first it was only attempted in a very limited way, it proved an entering wedge from which has followed the manual training system of the present time.

Perhaps Miss Dodge's greatest service on the Board was as a member of a committee of eight, appointed to investigate and report "what changes ought to be made in the by-laws relating to examinations and marks, also changes desirable in the methods of examinations, course of study, the methods and system of marking both teachers and pupils, the cause and remedy for the excess of graduates who are unable to obtain admission to the colleges. Also in respect to *all other matters in relation to the school system which they may deem proper.*" Earnest, persevering investigation began at once. The committee held seventeen meetings, and heard a great mass of testimony from the city superintendent, his assistants, and a number of principals, vice-principals, and teachers. Communications were sent to the educational departments of all large and important cities in the United States, asking for full and detailed information as to their respective school systems and the methods of supervising and controlling them. A good share of this correspondence fell on Miss Dodge. In June the final result was presented in a carefully prepared course of study for both primary and grammar grades. Kindergartens there were none at the time. The committee also reported on an amendment to the by-laws relative to a maximum salary for teachers of all grades.

It is difficult to characterize Miss Dodge's part in this work, except to say that she was the leading spirit. She had spent the previous summer in England and on the continent, studying the practical application of school systems, consulting with leaders of educational thought, and visiting schools, colleges and universities. She brought to the work of preparing a course of study for the city's public schools an exalted sense of what could and should be done. She felt that training young people in industrial education pointed to the solution of some of the outstanding social problems, touched the very roots of our civilization, and affected the prosperity of our nation for future generations. The course of study at that time adopted by the Board of Education contained some of the advanced methods for which she had so enthusiastically labored, and more have been added since.

These are but glimpses of what was accomplished in a few of Miss Dodge's earlier activities. To her whole beautiful life may be applied what was said of another worker, "She only did day by day the things which God had given her to do. They often seemed like interruptions, but they were his work, and she gained power and mastery doing day by day the things she ought to do."

Let the twenty-seventh of December henceforth be to us a day in which to dedicate ourselves anew to the work of bringing to fuller fruition the high ideals which Grace Hoadley Dodge created and has committed to our charge.

Practical Suggestions Relating to Moral Elevation and Preventive Work Among Girls*

Grace H. Dodge

DURING the past five years I have been closely connected with, and have had the pleasure of intimately knowing hundreds of girl friends, many, many of whom have sinned in such ways and have passed through such experiences as we will never know. From what they have taught me, from the great privilege of having known them so well, I dare speak to-day.

Girls do not always remain girls, nor do all remain pure and true. Many are to become wives and mothers, and are to make and mould future households. Many others are to yield through their loving natures, through their fondness for dress, through their lack of knowing how honorably to support themselves, to a life of shame and sorrow. When once thus lost to all sense of self-respect, it is almost impossible to raise them, and bring them back to true womanhood. How shall we morally elevate them? What are we doing to make noble, capable wives and mothers of these sisters? What training are we giving these girls and young women to prevent them from giving way to the many temptations which surround them?

Of our Lord Jesus it is truly said, "He knoweth our frame." When on earth He practically met and helped those men and women who came to Him. He was not above them, but was one with them. Does not this give us a hint? Shall not we try to know the frame of these working-girl friends? In our intercourse with them, let us try to be as one with them. Put away the feeling of difference from them and try if we can to realize that as one of them we, too, labor in shop or factory and can find but irregular, ill-paid work. That we do not eat proper food. That we live in a state of nervous excitement, and sleep in poorly ventilated rooms with other members of the family. That

*The above paper was read by Miss Dodge at the Eighth International Conference of Women's Christian Associations held in Cincinnati in October, 1885.

from our bringing up and sense of false pride, we are forced to dress beyond our means, and in consequence spend all that is possible upon our clothes. That we are full of sentiment and are rendered more so by the foolish stories so constantly read. That we crave love and friendship and think that we can find them in the men who surround and flatter us. If we are pretty, our longings increase; if homely, we try our utmost to make ourselves attractive in such ways as seem to us right. When once these conditions are deeply realized and we put ourselves in the midst of them, ways and methods will come to us by which we will feel that if we were really *there*, we could be strengthened and helped. Try these ways and methods and they will do good.

Mothers ought to know that their daughters early begin to ask and, wonder about questions affecting a woman's life, and should therefore talk over and explain to them the important facts concerning their physical life. They should make the girls their friends, and by showing love to them, and confidence in them, win the opportunity to teach them those things which may be learned most wisely and tenderly from the true mother. Proper modesty and the difference between girls and boys cannot be too early taught.

Girl after girl has answered when questioned, "Oh, mother never taught me any of these things, I learnt them on the street, at school, from companions, etc." Do you know that as early as four and five evil habits can be formed. That there are houses where only young school girls are kept, and that from them these children go out to decoy in others to lead them in their own evil ways.

One of my personal girl friends faithfully attended Sunday-school and church, from the age of seven years to seventeen, and yet all that time, she was living a wrong life, going regularly after school and after tea, up to nine o'clock, with five young companions to a house kept by a bad woman. During these ten years her mother even never suspected it and she was a favored scholar of a loving Sunday-school teacher. She had been taught evil by her brother and a married woman, and during all these years never heard an earnest Christian word about her body, its nature, and herself in the true sense of holy living. With her permission I quote from a letter lately received from her: "You asked me on Saturday the cause of the struggle I had on Thursday. I did not know then, but do now. I suppose you know the vices that help to make up the one I indulged in, which has cost me many a heartache. My chief one was smoking, and the last cold I had, a friend told me to try a cubeba cigarette and I did, and that is what caused the struggle, the old longings all came back. It has been awfully hard for me to be good, for I can honestly say that not even the ten years of my childhood were free from evil. My affection causes me a great deal of trouble. I often put my arm around mamma's neck when I want to tell her anything, and she laughs at me and calls me a big baby and moves it away, so I have always had to go out for

affection; and now I have reformed, I cannot expect anybody to love me, as I would only be deceiving them as to my true character. Please give me a remedy for my affection." What the poor girl longs for is love and its demonstrations. How little that mother and many others realize the innermost life of their daughters.

The above also shows how rarely our churches and Sunday-schools in their Sabbath teachings touch these questions. A superintendent of a Midnight Mission, working in the lower quarters of New York City, was asked to find out the proportion of Sunday-school scholars in the poor girls he found in the dancing halls and on the streets. That night he questioned twenty-five Protestant girls whom he casually met. Twenty-five out of the twenty-five had been years in Sunday-school; six were church members; two, clergymen's daughters. From another source it is gathered that out of two thousand women who had lost their good name, eighteen hundred had been regular church attendants and many of them church members in both Protestant and Catholic congregations. Teachers, both secular and Sunday, have great responsibilities in the matter. They should realize that book knowledge is not the only kind needed to make a strong Christian man or woman. As has been written "There are many occasions in the life of a teacher, especially in the public schools, to elevate the moral character and to make lasting impressions. The teacher who does not meet these occasions bravely, and who does not feel that her most serious responsibility lies in the moral development of the children under her care, fails to prove the strength of her womanly purity. It is, therefore, of vast importance that teachers in all grades should make every possible effort to prepare themselves for the wise and proper accomplishment of this most serious work. Teachers need full information concerning causes, evidences and consequences of certain evils which in the past have been too much overlooked. There are indeed few women, if they really know their extent and how to meet them in every day life, who would not do all in their power to prevent and destroy them. When a sign of anything wrong is noticed in the school it is better to meet it face to face, and perhaps to say something very earnestly, showing a seriously pained heart, than to let the matter pass by with a frown or a bad mark, or simply to ignore it. Trying to repress these first beginnings of evil by always ignoring them will never bring virtue for vice."

In very many schools things have been neglected by even careful teachers, which if they could be changed would give to the pupils a higher moral tone and influence.

Sunday-school teachers! Oh, my friends, you could do so much more! Our Bible says, "The body is the temple of the Holy Ghost" and how the bodies of some of your scholars are ill-used! You little realize all that is indulged in —the thoughts and surroundings of those before you. You are responsible

not only for the spiritual life, but also for more; and how can Christ's spirit grow in anyone, when the body is not honored as it should be. An English teacher writes, "When I say that the teacher is responsible for creating a high moral standard, I mean that while in the Sunday-school our scholars ought to be trained to right thoughts about the mutual relations of men and women, of parents and children, of husbands and wives, of brothers and sisters, of employers and employed. The reality of life consists in the relation of persons to persons, not in the relation of persons to a rule.

I shall use no argument to prove that moral training is sorely needed. There are fallen women, and men too, in the world, who, when they were children, sat in our classes. We talked to them about the Holy Land, we taught them the political divisions of Judea, we spoke of the new birth, of the forgiveness of sins, and of life everlasting, but did we give them any clear idea of the perils of the life that lay before them? We even went so far as to hint at possible temptations, and we thought that was a real home-thrust; but how many of us had the courage to tell them wherein the temptation lay, how to avoid it, or how to rise above it? * * * * I do not suggest that you should make special lessons on special topics, but I ask you never to miss any chance that offers, and to speak freely and faithfully. Insist on the sacredness of human life, teach them to hear reverently the words father, mother, sister, wife. If you would raise the tone of any society, begin here, for this is the foundation of all morality.

So called practical home classes are valuable, to be in connection with every Mission Sunday-school. We win a young girl to Christ, gather her into the church and hope to make of her a useful member and helpful woman. She marries, and by not knowing how to take care of her own and another's health, she ignorantly throws it away. She becomes fretful and nervous, the household duties are irksome and hard. She has not learned to economize time, strength, money; children come, cares increase, and she succumbs. She has not turned out what we hoped. Win her to Christ, then train her in practical ways, and have you not done much to fit her to reach your ideal? To prevent her from yielding to temptation and sin? Such classes will be very popular. Even wild, careless girls do think at times and will welcome the teachings. One, a very impulsive wayward girl of twenty-two, wrote to a teacher of a practical talk class, "I like such talking, why did not other ladies teach me these things before? I would have been a better girl if only they had treated me and trained me so long ago."

Young Women's Christian Associations have been doing grand work in certain directions, but have they done in the past all they could to make practical, earnest women of the girls who have come under their care? Hundreds have, through their classes, been trained to earn an honest living. Hundreds have gone into Bible classes and have become church members.

Hundreds have been cheered and saved by the influence of bright, pleasant rooms, but has all been done that could be?

What is being done to make these girls physically strong, and how are the many physical ailments which constantly come to them being cared for? Thousands of girls are suffering with so-called women's weaknesses, caused in many cases by the peculiar nature of their work. They render them nervous and open to many temptations. Other disorders trouble them and they let them run on until it is too late to relieve them. Why? Because they cannot go to the doctor at the hour when they are free, or if they do go, often the cheap doctor is not the person for them to apply to, and he aggravates the trouble rather than relieves it. Dispensaries are not open after six o'clock, and if they were, they are not the places for young girls to go to alone.

Many instances could be given, showing the evil caused by girls being treated by the young men physicians. Then, too, these girls are not wise about the care of themselves. It has seemed as if the Heavenly Father had raised up women to study medicine, so that they can aid in this great moral work. Find women doctors and get them to *talk*, not lecture, to the girls on personal hygiene. Also, why not in connection with Association work, have these same doctors at the rooms on certain evenings ready to consult with, and advise the individual members. In one Working Girls' Society a doctor has been thus engaged during the past year. She is in a small private room on Tuesday and Friday evenings. On an average, from four to five girls consult her each night, and she not only has helped and cured many for the present time, but she has also given much valuable advice, which cannot fail in bearing permanent fruit. It is a sad yet true statement, that many of our physicians of both sexes are not professed believers in our Divine Master. In selecting then, the doctor who is to be so familiarly among our girls, care should be taken not only to investigate her medical standing, but also her Christian character, for these doctors often gain great power over their patients.

Physical exercise is a matter requiring thought. A Bible class teacher invited her thirty girls, who were from sixteen to twenty years of age, to spend a social evening with her. When they were assembled in a large, comparatively empty room, she asked, "Now, what shall we do to amuse ourselves?" Whispering among the girls followed, finally one bolder than the rest said, "Oh! Miss B———, this is such a splendid room, can't we play tag?" She quickly caught their humor and let them for two hours, play tag, blind man's buff, etc., herself joining in the games. What suggested this request? These girls had been for hours behind counters, sitting at machinery, and otherwise closely confined. Every bone and muscle longed and ached for exercise, and after indulging the longings they went home rested and refreshed. The same feeling takes hundreds of girls to the dance halls and

skating rinks. It is not simply the men and music which attract them, but also the power of exercising, of letting their muscles and bones rest by being employed. How the girls are to exercise and develop their bones and muscles in connection with our work for them, I do not feel able to say, but I cannot help urging that this question should receive earnest, even prayerful attention, for by letting it pass by without thought, we may be neglecting one means of reaching and elevating our sisters.

Self-respect should be fostered in every possible way. Thus working-girls earning even small wages should not be treated as paupers. They will become stronger women if they are made to feel that for what they enjoy and gain, they are always to pay. Perhaps not the full value, but some fair proportion. Positive injury is often done, not only to the girls themselves, but to future generations by the letting them feel that there are rich people who will do much for them and not expect an equivalent. We are suffering now for the harm thus done in the past.

Again, has not a patronizing manner and way crept at times into our intercourse with these girls? We are members of the Association, *they*, those we are trying to benefit. Such a spirit does harm and is resented. Our girl friends are often very clever and observing, they know best what will interest and strengthen companions; treat them with confidence and let them help by advice in the guidance of the affairs of the Association. Sometimes friends have asked why certain work and classes have succeeded so well? The answer is a simple one, because factory and shop girls have been co-laborers with ladies. They have helped solve problems and have guided regulations, plans, etc. In doing so, they have themselves become stronger and better able to meet temptation.

Even girls who are busy all day outside of homes appreciate them and can quickly detect the difference in home life. They all hope to have homes of their own some day. While they are with us certain hours during the week, why should not homes be discussed, and the ways and methods of becoming housewives taught. Cooking, marketing, housekeeping classes are beginning to be popular. Make them more common. Why should there be a room where girls assemble, where such classes are not weekly held?

As to another point let Miss Ellice Hopkins speak. "We need reverence for the body taught, with far more emphasis than it is at present. We cannot teach this to our girls too earnestly and too insistently, inculcating in them that self-reverence which will make them careful and modest in their behavior, and save them on the one hand from that carelessness about their appearance, which shows itself in a great split under the arm, in crooked pins doing duty for hooks, in soiled linen and not refined manners; and on the other hand, from the dressiness of faded artificial flowers, and the indigent ostrich feathers, and bold impudent bearing. * * * *

"If we can only get our girls to realize that from the soles of their feet to the crown of their heads, their bodies belong to Christ, that their feet belong to Him by the print of nails on his, their hands by the wounds in his palms, their bright young faces by the crown of thorns, his love for them in the prime of his manhood, their hearts by his heart broken and pierced for them, their whole body and soul by the great passion of his love poured out to win them to God, we shall have gained half the battle in getting them to be modest, pure, and brave hand-maidens of the Lord."

Last, but perhaps most important of all, do not let us be afraid of frank, loving, speaking about matters not often touched upon by even earnest Christian women. A nervous and peculiar bearing may denote a secret sin indulged in, do not let us be afraid, but heart to heart let us speak and warn of the terrible results if such a thing is allowed to be continued.

Then again, why is it that men, men friends, "beau-night," etc., are so rarely talked of by us? It is a common, if not universal subject between girls. They should not be broached in general ways, but rather with definiteness. Lovers, husbands, and friends, as well as evil tempters in men, should be freely discussed. It is marvelous how girls will quiet down, will earnestly listen and heed when such is the theme. They know so little of the right sort of knowledge. They do not appreciate or understand why liberties taken with their persons may lead to such terrible consequences. They do not see why they should not go with men to restaurants, and there take wine with them. How even simple refreshments may perhaps be drugged. They do not see the danger of taking presents and money from men, or of meeting and talking to strangers. They also need warnings against accepting positions where the surroundings are not thoroughly well known, or where they may be thrown into close relationships with men. The risk which may arise from their mothers taking in men boarders should be brought before them. These men come into too intimate acquaintance with the girls and their home lives, and often bring terrible trouble and disgrace upon both. But nearer home, the ordinary relations between men and women can be discussed: engagements, marriage; the dangers accruing from a secret marriage; the true meaning of natural instincts and feelings.

All this, not in a prudish, old maidish way, but in a bright, happy cordial manner, taking it for granted that girls must and should have men friends. Speaking as if it was wise, that how to behave with them should be discussed, and as if we were interested in them. This is no untried thing that is urged, but it is suggested after many experiments. In a class where were met wild girls, full of spirit, if nothing would interest or quiet them, such subjects as "Boys," "How to get a husband," "Marriage," "Children," etc., always made an immediate solemn impression. Under such heads Christ's teachings could

be taught, helpful thoughts thrown out, and it is with gratitude that one saw the lasting impression made on many.

The above ideas contain suggestions, yet many will question how they practically bear upon moral elevation or preventive work. But do they not? Such teachings will give much valuable knowledge. Knowledge together with bodily development means strength. Strength, spiritual, moral, and physical, means power to resist temptation, and wrong inclinations. Each temptation or inclination resisted makes it easier to overcome the next, and so our girl friends will grow true, noble, more like unto the Christian ideal of womanhood. They, in their turn as mothers, will better know how to bear and bring up daughters, who from babyhood will not have to contend against the many drawbacks their mothers had. When we remember the statement made some moments ago, of evil houses filled with school girls, when we read statistics of Lying-in Asylums and find on record, many, many young mothers not yet sixteen years old, some but fourteen, let us not feel that all this teaching and training can be put off until our girls are young women. Tact and womanly wisdom will have to be used here, as in all forms of work, but early let the practical every day and physical side of a girl's life be taught, as she is being trained in other directions. It will do much to prevent her yielding to the life and sins which to many seem alluring. Of course the teachings will always have to be adapted to the age and temperament of the child, but we need not feel any hesitation about our part of the work. I have yet to hear of the woman who feeling deeply the importance of this duty, has not found the inspiration for the work. The chances will surely offer themselves if we only keep our eyes and hearts open. What we want is to know how to meet the opportunity and to be ready for it to come.

In this short time the apparently larger preventive measures have not been broached. The question however is constantly being raised, why are there not more Day Nurseries, more Kindergartens, more industrial training, more safe lodging and boarding houses for working girls, more reading rooms, restaurants? Why not in every city town, or village, a Young Women's Christian Association or Working Girls' Society? Why not, is asked, but who can answer? Shall not there be more of such work started as we favored women better realize the needs, longings, and life of our dear toiling sisters, hundreds of whom are themselves trying to bravely help their companions. Let us be proud of such ones and let us strive to make many others, remembering always that we are not laboring alone, but rather under allegiance to One who judges with further sight than we do. One who knows all and loves all girls whether working or not, who wants to have them become earnest Christian women, and who has given us the wondrous privilege of helping them to become so, for his dear name's sake.

A Woman of Power

John R. Mott

General Secretary of the World's Student Christian Federation

GRACE DODGE was preëminently a woman of power. This was evident in every aspect of her personality and work. Without doubt she had great intellectual power. In point of sheer mentality she was remarkable. She had the ability to penetrate to the very heart of any problem; to seize upon all its important elements; to grasp it in its entirety; to recognize all relationships concerned in its solution. She was also able to hold things in true perspective, and to carry many, varied and great interests without giving any impression of pressure, haste or confusion. She seemed to think that she was at a disadvantage in not being a college woman, but what college woman had better mastered her conditions than had she, or employed with better effect the processes by which the best constructive work is accomplished? We all think of the thoroughness with which she carried forward important investigations. One of the last letters she wrote was a communication to all the workers of one of the organizations of which she was leader, calling upon them to send her their best thought and suggestions upon certain vital questions. We think also of her habit of going to original sources, that is, of consulting constantly the most reliable experts. She was a great listener. It has been said that every great teacher ever remains a scholar. Surely this was characteristic of her. Her habit of reflection was evident in all that occupied her. As we think of it, how few words she used. We all associate with her, sound judgment, mental poise, and that rarest mental trait, common sense. She thus possessed one of the chief ingredients of true statesmanship and enduring leadership.

We cannot think of Grace Dodge without thinking of her abounding heart power. She lived at a time when this was needed far more than brain power, or money power, or the ability to combine and wield human forces. This power of sympathy, this capacity for friendship, this intuitive ability to enter into the feelings of all, she possessed to a marvelous degree. Back of every movement that has been largely pervasive for the betterment of mankind there has been an outpouring of heart. It was said of Jesus Christ that He was numbered with the transgressors. Why so? That He might reduce their number; that they might know Him; and, more important still, that they might know that He knew them. So it was with this great friend. By giving such generous expressions to the impulses of her own heart, she was able to enter into the needs and struggles, the longings and aspirations of multitudes of men and women. She multiplied by the thousand, points of sympathetic contact with her generation; and showed forth with compelling attraction that love which has world-conquering power.

She had power of imagination. All who knew her well, associate with her, wide outlook, far views, and spacious conceptions. She looked far ahead. She had to an unusual degree, this quality which Bacon speaks of as longanimity, that is, the ability to estimate the far-reaching consequences of present plans and events. She was ever responsive to large ideas and undertakings. With her nothing but the greatest and best would do. This was an outstanding element in her leadership. Who is a leader? Is it not one who knows the way, keeps ahead, and has that strange power which enables him to get others to follow? She certainly knew the way. Who preceded her? Did not they follow—did not we follow her? This power of vision—the ability to see before others saw and to see beyond what others saw—was truly characteristic of her. After all, our visions are the strength of our lives. She never gave way to discouragement or pessimism, because she was able to peer into the coming age. She looked down the years and saw a new New York, a new Near East, a new world, and with such a vision commanding her, vacillation, hesitation, depression and pessimism were impossible. How true it is that where there is no vision the people perish. How equally true it is that where classes and communities are being saved and built up, there are leaders of large vision.

Her vision blended with a sublime faith. Hers was a faith which not only saw but adventured. It was a faith that kindled and that created an atmosphere of belief. More than once when I have been in conference with her in her home, the roof seemed to lift and one found one's self in a land of large dimensions. She had faith not only in God, but also in humankind. One of her most intimate friends has well characterized it as a "creative faith." How it called out the best in those who came in contact with her.

Her will power was very remarkable. Many others, even among the great, have had power of intellectual penetration and grasp, power to feel deeply and to manifest their sympathy, and power to see what others do not see, but they were lacking the ability to hold themselves steadily to the realization of their plans, their longings and their visions. Not so with Grace Dodge. Think of her staying power, her unwearying faithfulness and continuance in well doing, her unlimited patience. She was not one of the leaders who are good simply for sudden dashes, but rather one of that type most needed in these times, who are able to carry forward to a successful issue, long and difficult campaigns. She always impressed me as being concerned primarily with one central question, "Ought this thing to be done?" Convince her that a thing ought to be done, then no matter how few at first agreed with her, no matter how many opposed, no matter how numerous or serious the difficulties, no matter how many years might be involved, she would work quietly, steadfastly, unwearyingly in that direction. Moreover, she lost no time between decision and action. At times I have dis-

cussed a problem with her in the afternoon of one day and in my mail the following morning have received a letter from her indicating that what had been agreed upon had already been set in motion. This startling directness and promptness go far to explain the large output of her busy life. Her executive ability, developed through years of dealing with large affairs, was something wonderful, judged by every test.

She had power to cooperate. Senator Root once pointed out that an evidence of the highest civilization in a nation is its ability to cooperate with other nations. One might add that the ability to cooperate with other workers is an evidence of the highest order of Christian statesmanship. This explains some of her largest and most beneficent achievements. It was manifested in her unique ability to merge the two great Christian movements among the women of America after all other efforts had failed. It was seen in her power to coordinate the work of whatever society or organization she was leading with that of other agencies or factors specially concerned. It was conspicuous in her wonderful record in enlisting and holding together in harmonious working, diverse and strong personalities. It was impressively shown in the way in which she succeeded in preserving sympathetic touch with leaders holding quite different views from her own, even with leaders of other forms of faith. In this she exhibited the broad tolerance which characterized her father. It should be pointed out also that she was free from the besetting sin of so many leaders and workers—a spirit of jealousy and of unsympathetic criticism. She never criticised except, as Michael Angelo did, by creation; that is, by setting the right example. Thus she commanded or rather attracted the loyalty and undying devotion of all who knew her well.

She had to a contagious degree, sacrificial power. This is the hidden principle which explains the wonders in her character, in her influence, and in the fruitage of her life. She illustrated that deep word of Christ, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Wherever we find results which are truly great we may be absolutely sure that this unvarying law has been working. This is only other language for saying that she possessed genuine humility. She had the ability to forget herself in the only way that one ever does—by losing herself in a great cause. I venture to say that no one can recall words or actions of hers which suggested the thought of self-interest, selfish ease, or selfish ambition. Moody told us at one of the student conferences of the man whom he had once heard in the British Isles saying that "the world has not yet seen what God can do through a life completely consecrated to Him." I think we shall agree that in her life, as in that of Moody himself, we have one of the most satisfying illustrations of what God could do with a life placed without reservation at his disposal. Was not her life and all that she had

placed fully at his disposal? Think of her time. Who within our acquaintance so rigidly economized and so wisely utilized this great talent? Think of her vital energy. Did she not literally pour her vitality into the causes which she served? And what of her home? I have been in her house when committee meetings were being held simultaneously on three floors, and at other times when a whole convention or conference was being entertained by her. Do we think of money? She regarded herself as a trustee and in no sense as a sole proprietor. Her ambition was not simply to make a good use of her money but the very best use. Like Livingstone, she placed no value on anything she had or might possess, except in its relation to the Kingdom of God. What of her influence? It was ever lent to a worthy cause which needed her assistance. Do we think of her opportunities? Which one did she fail to improve? Sometimes I think it is more difficult for one occupying such a station as she did and inheriting such a trust, to be true to the large and exacting requirements, than it is for those less largely endowed. She interpreted and applied literally the requirements of Christ, "Unto whomsoever much has been given, of Him shall much be required."

Do we not all realize that she possessed other power and that a power far transcending all that has been named. Reverently let it be said, she had superhuman power. Superficial indeed would be any analysis which did not recognize this. The crowning glory of her life was the touch of the Divine Presence. Here lies not the hidden but the open secret of all that was most distinctive in her character and achievements. Her life and work were of such volume and quality as to be wholly inexplicable apart from the surging life of the Spirit of the Living Christ in her soul. If torrents of living water poured forth from her life, it was because she kept near the gushing fountain. She went unto Him and drank. Cost what it might, she, day by day, broke away from the presence of other persons and from the claims of other activities and went apart with God and his Word for purposes of spiritual realization and spiritual renewal. She began the day recollectedly in his presence; and she kept the Sabbath, as few succeed in doing, for deepening her acquaintance with God and his Truth. Thus in our crowded, rushing and noisy age, she preserved around her life a zone of silence.

The summons which comes to us from such a life has already been heard. It is a call to each of us to release more largely the latent energies of our lives. How comparatively latent they seem as we let her life pass before us! Further, the summons comes to us, "to close up our ranks and work hard," as Henry Drummond said, when a certain dear friend, an apparently indispensable worker, was called from the battlefield for higher service. Above all, it is a summons to us to make the past a success. The most startling reflection that can come to us in connection with this wonderful life is that

her marvelous powers liberated among us may fall short of their full issue, unless we carry forward from strength to strength the work which she inaugurated. We must all take on added burdens of responsibility. How greatly added burdens we shall realize increasingly in the coming days.

Miss Dodge's Contribution for the Moral Protection of Women

James Bronson Reynolds
Counsel for the American Social Hygiene Association

I SHALL record my personal recollections of Miss Dodge's great public service in initiating movements in the field of morality which, largely through her wise counsels and generous support, have become national in scope and influence.

My first association with her was in 1902, when I was secretary to the Mayor of New York. Among other duties I was charged with the supervision of the Bureau of Licenses which licenses employment agencies. Information had been brought to me that certain of these agencies licensed by the city, particularly those dealing with immigrants, were placing girls in immoral resorts. As there were no public funds available to investigate these rumors, I went to Miss Dodge, then treasurer of the Woman's Municipal League, to ask if the League would undertake an inquiry into the conduct of these agencies. Upon my statement that secrecy was essential until the inquiry was ended, Miss Dodge offered to secure this by supplying the necessary funds herself. She further encouraged the investigation and promoted its success by contributing information which had come to her from various sources. The investigation was made, with the result that managers of sixty employment agencies were found to be willing to supply girls for houses of prostitution. They even confessed that many of their girls might be virtuous and ignorant of the character of the place to which they would be sent, but they had pledged themselves to deliver their human consignment to its destination. What happened thereafter concerned only the consignee. Miss Dodge's realization of the necessity of prompt action without publicity and her generous supplying of funds for the inquiry insured the success of this first sharp blow against commercialized vice in New York in connection with employment agencies. The managers of two agencies were sent to prison on the evidence obtained and this atrocious phase of illegiti-

mate business was stopped for the remainder of the term of Mayor Low's office.

Three years later, at Miss Dodge's request, I conferred with railroad officials and others in regard to the beginning of Travelers' Aid work in this city. Through her wise initiative and generosity and the good will of the railroads, women were placed at strategic centers and this movement for the better protection of girls and women was begun.

At about the same time Miss Dodge became interested in the nation-wide movement for the suppression of commercialized vice. She had been one of Aaron M. Powell's staunch supporters when he established the American Committee for the Abolition of State Regulation of Vice, and subsequently the American Purity Alliance. At a conference in her house, one of the many conferences in that house fruitful in great beginnings, the National Vigilance Committee was founded. Through the efforts of the Committee, to which Miss Dodge gave constant and helpful counsel, the American Government was induced to ratify the White Slave Treaty, drafted in Paris in 1902 and accepted by the leading countries of Europe. Aid was also given in the passage of two national laws to prevent the importation of women from state to state for immoral purposes, and state laws to the same end were passed in thirty-one states. These laws enabled the public authorities to overcome the difficulties which had formerly existed in prosecuting offenders who had escaped from the state where an offense was committed. Thus was launched, chiefly through Miss Dodge's initiative, the great national movement for the suppression of the white slave traffic, and our national and state governments were equipped with proper laws to make the prosecution of offenders sure and swift.

After two years it became evident that further expansion of the movement for the suppression of commercialized vice was opportune. The lines of reoganization were determined at a conference at the home of Miss Dodge. When it became apparent that the warfare against vice necessarily involved not only the prosecution of criminal offenders, but the promotion of health and of sound sex education, Miss Dodge aided the merger into The American Social Hygiene Association of the two societies which had been most active along these lines. Her far-sighted suggestions and patience contributed as much as her ever-generous financial aid. In this, as in all other fields of her activities, her lofty and unfaltering moral ideals, her strong faith in the power to realize such ideals and her unflagging generosity gave her just pre-eminence among the moral leaders of her country.

Miss Dodge's Work for Travelers' Aid

Orin C. Baker

General Secretary of the New York City Travelers' Aid Society

"DEAR friends, years ago I had a dream or vision of what could be accomplished for the protection of girls. I realized that our friends, our dear girls, our sisters who came from farm homes, who came from little rural corners of the country, who came from every part of this great country of ours to the cities, needed us, needed our protection, needed our friendship each step of the way. This meeting tonight and the conference that we are going into, is one step towards the realization of that dream. I only hope that we shall agree upon some plan for facing the problem of caring for the girls who travel.

"I hope to see the time, as Father McMahon has so wisely said, when we will have representatives of our Travelers' Aid organization in every nook and corner of the country. I see no reason why we should not have in the smallest village or remote rural community some one whom we could know as a representative of the Travelers' Aid. We have many hundreds of such friends. I hope we shall have thousands—friends who will be willing to be called upon when we know of any girl who is moving into a community in which a representative lives or is leaving such a community to go to one of our great cities.

"I feel so strongly that unless we have a united movement—a movement that will make it possible for us to reach with telegram or message, instantly, some one who can be called upon to help a girl, some one whom we can regard as our representative—we will not be doing our full duty.

"My dream of Travelers' Aid is that people from all over the country will rise up and help us. Many cities are co-operating with us. There are women belonging to certain organizations represented here at this Eastern Conference who say they stand ready to co-operate. They are only waiting for this movement to become united, to become more than an individual work of individual workers. There are hundreds and hundreds of individuals working for Travelers' Aid, but until lately there has been no close touch. We need close touch; we need unity. We want to feel that we are all working together for the girls of this country."

These words were spoken by Miss Dodge in her home at 262 Madison Avenue at the opening reception of the Conference of Eastern Cities held in New York in May, 1914, to consider the enlargement and unification of Travelers' Aid. It is not known when Miss Dodge was first interested in Travelers' Aid work. It is known, however, that for many years before it

was made possible for her to organize the present Travelers' Aid Society of New York City, she was using her influence and resources to protect girls and women exposed to the dangers peculiar to travel. It was eighteen years ago that she asked a Travelers' Aid agent employed by the Bible and Fruit Mission to meet a young German girl coming from the West and put her safely on board her home-bound steamer. The girl did not arrive at the Weehawken Station at the time expected, and the one and only agent employed was obliged to meet every train from Friday noon until Saturday midnight when she went home exhausted. She was mightily relieved when the conductor of the two o'clock train brought the girl to her home on the East Side about three in the morning, explaining that he had girls of his own and would not want one of them to go alone across New York City at that hour of the night. Miss Dodge had sent the traveler the agent's name and address to ensure her safety.

A few years later Miss Dodge brought some people together to confer on the necessity for enlarging Travelers' Aid in New York. Her knowledge of existing conditions was so intimate as to be disconcerting to those who had had supervision of this work for several years. The extent of her personal efforts can never be known, so persistently did she shield her service and those whom she served from the exploitation of publicity, but the far-sightedness of her later plans and the patience with which she worked and waited to mature them, revealed to those who worked with her, her understanding of the many intricate questions involved, her deep conviction of the need of a National Travelers' Aid work and her faith in its ultimate achievement.

Travelers' Aid in the United States was started by the Boston Young Women's Christian Association in 1866 by means of correspondence and widely distributed printed warnings; but New York was the first city to employ an agent to meet trains and steamers. It was in 1885 that Mr. William Collins and Mr. Edward Prior, two elderly gentlemen of the denomination of Friends, who had read in the papers of the traps and snares set for ignorant, inexperienced girls who came to the city, engaged to pay the salary of the first agent employed. Many other cities were moved to action in the same way. City Young Women's Christian Associations were of necessity active promoters of this work, but in time many other societies became interested and active. Sometimes different societies in the same city divided the work between them, and sometimes they duplicated each other's efforts. In some cities Roman Catholics looked after the newly arrived people of their own faith, and the Jewish people sometimes found their well-developed work for immigrants overrunning into the field of Travelers' Aid, which was meant to help all kinds of travelers.

Into this tangled problem Miss Dodge injected a new element. She knew that issues were confused in the minds of the people concerned by the fact that the majority of the organizations conducting Travelers' Aid were bound by the terms of their charters to carry on a kind of work in which, in the very nature of the case, this could be only a minor and incidental part. But the work was appealing and attractive, and societies of which it had become a part were slow to see that changed conditions called for a more extensive and better organized protective work than they could assume in justice to the rest of the work for which they were obligated.

Miss Dodge therefore proceeded to demonstrate the practicableness of the only kind of organization which, in her judgment, could hope to succeed. In 1905 a committee under her leadership, composed of Jewish, Roman Catholic and Protestant women, undertook to discover whether the existing work in New York City was adequate to the city's needs. In 1907 the present society was incorporated, and in 1911 it was reorganized with both men and women on the board of directors.

It is necessary to pause here to say that this new enterprise was hardly more than under way when Miss Dodge was called upon to undertake to consolidate the two then existing national organizations of Young Women's Christian Associations. For two years she gave herself to the stupendous task of adjusting relations and preparing a program for a new Christian Association movement. A woman of ordinary capacity and conscience would have found her time and strength outmeasured by this work alone, but for years Miss Dodge had been accustomed to planning her life to secure the economical use of every minute. Never did one interest conflict with another. Never did her outside work intrude upon her family life. In a family less prominent this would have been less difficult. Only as one came to know something of the extensive hospitality, the varied and world-wide interests of her daily life, could one begin to comprehend the rigid discipline by which she qualified herself to carry the added weight of new responsibilities as they were laid upon her.

Throughout this period, she gave unremitting attention to the details of the new Travelers' Aid Society and continued to do so after she was made President of the National Board, which was the executive body of the new national Christian Association movement. Step by step the work grew. It was her dream to have every station and dock in the city covered day and night by trained agents speaking many languages. From the start she insisted upon a system of reports and records so accurate and detailed as to be a reliable source of information on any case which had received the society's attention. It is due to her foresight and close supervision that the New York Travelers' Aid Society has become a resource of information and efficient help for the whole country.

In 1910 an International Convention of station workers was held at Berne, Switzerland. The New York Society sent the only American representative. The conference adopted important resolutions looking to America for advance work in protection. The American representative was asked to tell her country that progress and effective measures for the whole world depended upon what America did to further the work.

In the summer of 1910 Miss Dodge went as a delegate to the Ecumenical Council held in Edinburgh. She took advantage of the opportunity afforded by her journey to learn much of the conditions of travel and of measures for the protection of travelers abroad. It distressed her to know that placards were posted in many places in Europe warning people of the dangers of travel in America. In the spring of 1911 she brought before the National Convention of Young Women's Christian Associations the urgent need of a National Travelers' Aid. The convention appointed her its official representative to confer with other national organizations on such steps as might be taken to create a new national movement.

It was about this time that the Roman Catholic people, who had been aroused to action, decided to promote a national Roman Catholic Travelers' Aid work, but when the leaders learned of Miss Dodge's plans for a national non-sectarian Travelers' Aid they believed it wise to postpone action until the larger plan could be consummated.

In the following year the exigencies of the Panama-Pacific Exposition loomed in the foreground. Conversant though she was with the dangers of ordinary travel for the adventurous or ignorant unprotected girl, Miss Dodge had been deeply stirred by the well vouched-for reports of the disappearance of hundreds of girls at previous expositions. There was no reason to doubt that unsophisticated girls would rush in large numbers to the far away city of the alluring West. In the spring of 1912 some California leaders asked the New York Society for help in preparing to meet the problem of warning, meeting, directing and housing young women, many of whom were already hastening to San Francisco to be on hand for the Exposition. The general secretary of the New York Society was sent to the Pacific Coast as early as possible, and at Miss Dodge's request visited many cities *en route.* He learned at first hand the need for unification of work throughout the country. He found that thirty-six different kinds of organizations were attempting to do some kind of Travelers' Aid, often several of them in the same city.

His letter to Miss Dodge, who kept in close correspondence with him, led to a quickened effort on her part to bring about a National Society in advance of the opening of the Exposition. As a step toward this, a conference of Eastern cities was called in New York in May, 1914. The conference was asked to consider some way of co-operating in reports and records

and to map out a plan for the safeguarding of unprotected travelers at every possible point between their places of departure and destination, and of safely placing them upon arrival. The conference mapped out and endorsed such a plan, but asked that a national organization be formed for necessary development and supervision of protective work throughout the country. Resolutions to this effect were passed and a committee was appointed to call a general conference to form a national organization in the fall or as soon after as possible. Miss Dodge was a member of this committee.

Before such a conference could be called it was deemed wise to secure a national budget for a period of five years. Miss Dodge took an active part in the preliminary work. In November an invitation was sent to a number of cities to send representatives to a conference to be held in New York City on January 4th, 5th and 6th, 1915. On December 26th she wrote to the general secretary expressing her great desire to have a national organization as soon as possible and her hope to see him on the following Monday, December 28th, to complete certain arrangements. On the morning of December 27th, her strong, brave spirit was called to go forth on that far journey whence no traveler returns.

It has been given to but few in any generation to be endowed with the faculty to see and the power to think in terms of a nation and a century. Rarer still is the gift to recognize a world-wide need in the needs of our own community. To give a helping hand to those beside us and make of our service to them a foundation for the help of all humanity is to walk in the footsteps of the Master of life, and do his works.

The peculiar quality of Miss Dodge's service was its immediacy of help and its permanency of results. No superficial thinking went into any act; no emergency action compromised any constructive plan. The sense of safety and confidence which she imparted to those who worked with her was an important factor in the co-operation she gave and received.

Her work was a constant demonstration of her belief that one can chase a thousand and two can put ten thousand to flight. One secret of her success was her ability to see other people's point of view and yet share with them her enthusiasm and enlist them whole-heartedly in a work which became theirs in the doing. So may people shared in her far-reaching plans that there was no place for an ego to appear.

Pained by the knowledge of the intricate problems of commercialized vice she worked to put a stop to the merciless exploitation of girls. Once a week-end guest asked her if she had read a certain sensational account of vice conditions in one of the magazines. When she said that she had not read it the friend advised her as to the necessity of keeping up with the times and knowing conditions. She graciously replied that she supposed she ought to read more about these things and would try, but she did not say that she

held in her hand at that moment, and was trying to find a chance to read, a twenty-five page typewritten confidential report from an investigator sent by her to get at the true sources of information on the matter exploited in the journal quoted. She knew all the facts on which she based her plea for the co-operation of people of different religious faiths. She believed that a protective organization like the Travelers' Aid must have the loyal support of men and women who had faith in the Living God. She believed that Catholic and Jew and Protestant alike had in Travelers' Aid a common cause. Because she believed, she waited, and it remains for those who knew her faith and shared in her labors to take up the task and carry it forward.

Miss Dodge and Constantinople College

Susan H. Olmstead
Secretary to the President in the United States

CONSTANTINOPLE COLLEGE owes in very large measure its present degree of prosperity and improved opportunity to the deep interest and devoted services of Grace H. Dodge. This college for young women of the Near East was still struggling along at Scutari, where it had been located for more than thirty years, its equipment wholly inadequate to its requirements, and its governing board unable to see its way to meet the growing needs of the institution, when Miss Dodge responded to the appeal laid before her by the President of the College. She consented first to serve on an advisory committee in New York which undertook to readjust the management of the college; and when the time came for the adoption of a new charter and by-laws, by which the college was incorporated on an independent basis, Miss Dodge became a trustee and was chosen vice-president of the Board. This was in March, 1908. In April, 1910, the death of the president of the Board, Dr. Borden P. Bowne, obliged Miss Dodge to serve as acting-president, which office she held for more than a year and a half, finally yielding to the urgent request of the other members of the corporation to become its head. This position Miss Dodge occupied with a wonderful efficiency up to the day of her death.

It will thus appear that she directed the management of the college for more than seven years, a period in the history of the institution filled with peculiarly trying and difficult problems. The need for developing the college on a broader plan to meet the changing conditions in the Turkish Empire was ever in her mind, and the problem of establishing the college

on a permanent foundation was one to which she gave constant thought. No one realized more deeply than Miss Dodge what wonderful opportunities for the higher training of the women of the Near East would soon be theirs if this American college could only be placed on a secure financial basis and carried on in accordance with the most liberal ideas of similar institutions in the United States. Unlike the latter, Constantinople College reaches the needs of more nationalities than any other school of learning in the world. Its student body consists of young women from every part of the Ottoman empire, from the Balkan states, from Persia, from Russia, from Albania, and from the islands of the Aegean.

When Miss Dodge began her work for the College on the Bosphorus there were less than sixty students registered in the college courses. Last year there were one hundred and thirty-eight college students, and the total enrollment, including the preparatory department, was nearly three hundred. During this period there have been four wars in which Turkey has been involved, and also a revolution which brought the government out from the despotism of the old régime. It is worthy of note that the college has, in spite of these extraordinary conditions, steadily gained in power and influence; large numbers of Turkish students have been received and the new government has never failed to give the college its protection and support. Last year there were sixty-three Mohammedan students enrolled, seven of whom were supported by the Government. This year there are eleven Moslem students preparing themselves to teach in the government schools for Turkish girls. This fact more than any other indicates clearly the importance of the work which the college is now doing. Even as prophetic a mind as that of Miss Dodge could not fully visualize the beneficent influence of such training, especially upon the character of Mohammedan women, so long shut out from educational opportunities.

To all those who loved and honored Miss Dodge for the part she played in this inspiring movement, it was singularly gratifying to have had her life prolonged to witness the culmination of her hopes in regard to the erection and equipment of the splendid new college buildings on the heights of Arnautkeuy. Although not able to be present in person at their dedication last June, she certainly was there in spirit. We know that her rare Christian faith and devotion to high ideals were impressed upon all present on that important occasion by trustees who represented her, and also by President Patrick, who, more than anyone else, had received the unfailing sympathy and moral support of Miss Dodge in the long and difficult task of building up the college.

No sooner, however, had the students and faculty left for their summer vacation at the close of the most notable year in the entire history of the college, when the news of a great war startled the world. How this would

affect the college was a matter of deep concern to Miss Dodge. She was filled with anxiety as to what might befall the teachers and students returning to their work. The problem of the advisability of sending out any new teachers was one that pressed for solution. A small number of these did, however, venture to make the trip in company with members of the staff who had spent the summer in America. How happy and relieved was Miss Dodge when the news came that these friends had arrived safely at their destination!

And it was a matter of the greatest satisfaction to her to learn of the successful opening of the college at the usual time, despite the threatening conditions created by the war. Students and teachers had overcome every obstacle in order to return to their beloved work. All that Miss Dodge contributed to Constantinople College was laid on the altar of the truest patriotism—uniting in bonds of friendship members of different nationalities, by means of education, of consideration for others and of common ideals—forces that are ever working for peace on earth and good will to men.

Excerpts from Letters

THE following excerpts have been culled from only a few of the many letters which have come from friends who had known Miss Dodge for many years and from some who had looked only once into her face. Taken from their setting and the atmosphere of the letters, of which they are a part, they only glimpse what was in the hearts of the writers, but they will serve to reveal a little more intimately the breadth of her influence and the place she occupied in the hearts of many than could any formal article:

I always felt a kind of sense of homage in her presence, just because she was such a genuine Christian.—*An Association Secretary.*

I think God was very much pleased over her wonderful service to the world and he loved her so much that he wanted her right close with him. How she must be resting in that glorious place where nothing but Peace prevails.—*A Japanese Student.*

The mere mention of her name suggests the power of her triumphant life over the lives of countless girls to whom she pointed the way, whom she inspired and helped in both material and spiritual matters. Her name suggests the power of an endless life.—*An Association Board Member.*

As I have touched her life, courage and strength and the ability to go forward have been the result.—*A Club Member.*

I shall not even try to express what her love, sympathy, wonderful thoughtfulness and material help meant to me during my year in this country. Her life just expressed Christ to me. Often in times of special stress there was a kindly note from her to cheer my way.—*A Foreign Student.*

For over twenty years I received a letter from her every Monday, unless at a distance, and then perhaps on Tuesday morning. In all these years I never saw in one little act anything but what made me wish to be more like her, my ideal. She was a perfect Christian.—*A Member of the Domestic Circle.*

Our children could tell, I think, more than we, what Miss Dodge has done for us. As married women we used to give up everything for our families, and in that way lived in a rut. Miss Dodge taught us we could still do our duty to our families and something for others, in little things; not looking for rare gifts to make us happy, but the simple ones—such as health, fresh air, a smile, a word or a look. She said it was these that were God's gentle art of making happy.—*A Member of the Three P's Club.*

We haven't really lost a friend, for a life like hers will always live on, but we shall miss her so—girls all over these United States and over other countries, who have ever seen her smile of peace and learned what Christ can mean in a life given up to him. Such a wonderful inspiration as her life has been! We have all felt it, and we have been better because we have known her.—*An Association Secretary.*

I never ceased to marvel at her faithfulness. She never "let go" or forgot. The thought of her is like beautiful music and like a blessing.

A Friend of Many Years.

For many years it had been Miss Dodge's custom to write once a month to each of the members of the Three P's Club (Purity, Perseverance, Pleasantness), sending the same letter to all but adding a personal word for each one. She often quoted beautiful and uplifting passages, and at the close of one of these letters were the following lines, which everyone who knew Miss Dodge will feel describes her life:

"She has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent women and the love of little children; who has filled her niche and accomplished her task; who has left the world better than she found it; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others, and given the best she had: whose life was an inspiration; whose memory a benediction."

The Joint Committee

Annie M. Reynolds

Member of the National Board of Young Women's Christian Associations

"Where the spirit of God is there is liberty."
"The greatest of these is love."

NO one realized these apostolic principles in their largest practice more than Miss Grace H. Dodge. Perhaps in no part of her wide interests were these principles more clearly emphasized than as chairman of the Joint Committee to which was entrusted the duty of perfecting the plans for the union of those two organizations, the International Board of Women's and Young Women's Christian Associations and the American Committee which up to 1905 had directed the work of the Young Women's Christian Associations throughout the United States.

There had been tentative approaches toward union between these two bodies, but they had always failed because of the inability to find a leader to whom each could entrust, with full confidence, the recognition of its treasured principles of action.

It had been a surprise to many that Miss Dodge, who was known to be so keenly interested in the American girlhood and young womanhood, should have had no membership on either of these national committees. The reason was not hard to find. Her wide vision, clear judgment, and broad sympathy could not be satisfied with a divided leadership. The work demanded the largest spirit of love and liberty, and until an organization could be effected which could work unhampered by friction for all the young women of the nation, in a definite progressive advance toward the highest and best in all things, she was unwilling to give her time and thought to any lower standard.

Her share in both organizations had been limited to an occasional address and her ever ready financial aid until the spring of 1905. The opening steps which lead toward the later happily achieved union are best told in some of the literature of that time.

"A desire for the union of the two national organizations of Christian Associations for young women has been growing stronger for years. It is felt by many in both organizations that the time has come when such union is not only to be greatly desired, but also possible of accomplishment." Such is the opening paragraph which introduces the history of the mutual movement toward union inaugurated by a conference of seven representatives, appointed by each of the two national bodies, which was invited by Miss Dodge to meet in New York at the Hotel Manhattan on May 24, 1905. Miss Dodge herself at the earnest solicitation of all consented to act as chairman of the Conference and from that time the union of the two organizations was assured.

Although the nominal object of the conference had been the adjustment of difficulties which had arisen from complications relative to the organization of a Young Women's Christian Association in Washington, D. C., yet it was an evidence both of Miss Dodge's gracious tact as well as her fine sense of proportion that the opening session of the conference was occupied with a discussion of the value and possibility of national union, rather than the more hazardous one of local misunderstanding. The spirit of the later vote regarding the Washington dilemma is revealed in the opening sentence of the following resolution: "That we recommend to Washington a plan of co-operation that will allow the Young Women's Christian Association to stand before the public as one movement."

The larger result of this Manhattan Conference, as it has since been called, was the recommendation to each organization to submit the question of union to its constituency at conventions to be especially called for that purpose with a proposed outline for the adjustment of the main questions involved, and, if approved, the appointment of a Joint Committee to draw up and submit plans for organization.

The members appointed on the part of the International Board were Mrs. Dudley P. Allen, Mrs. W. S. Buxton, Mrs. R. A. Dorman, Mrs. Henry W. Green, Mrs. Charles N. Judson, Mrs. C. R. Springer and Mrs. Frank Thurston.

For the American Committee Mrs. Frank E. Brown, Mrs. Francis D. Everett, Mrs. Thomas S. Gladding, Mrs. J. S. Griffith, Mrs. E. R. Smith, Mrs. L. Wilbur Messer and Miss Annie M. Reynolds. Miss Dodge was unanimously requested to be chairman.

The International Board had appointed its members at the conference held in Baltimore, November 5-8, 1905, and the American Committee held a specially called convention in Chicago, January 3-4, 1906, but the Joint Committee was called together March 28 and 29, 1906, and held office until the acceptance of its report at the convention in New York City, December 5 and 6, 1906.

The members of that committee recall those arduous March days and the serious months which followed as times of especial benediction for their whole lives because of the high level of sympathetic, broad-minded tolerance and understanding which was maintained at all times through Miss Dodge's leadership.

A few sentences from the leaflets issued in those days will best express this spirit:

"The Young Women's Christian Associations should develop a nobler womanhood in our country, more efficient women wage-earners, and above all should win young women to the knowledge of Jesus Christ as their Lord and Saviour. Such purpose and such a field for work demand both the

strongest and finest women to serve on committees as volunteer workers and salaried officials."

After taking up the questions of trained secretaries, publications and finances the leaflet concludes: "The faith of all who have been connected with this movement for union has been strengthened by the marked evidence of Divine Guidance. The vision of a great future has become clearer and more wonderful day by day."

"In initiating the new movement and from two constituencies forming one body in which there shall not be even the remembrance of separation and misunderstanding, the only dependence must be upon that same Divine Guidance which, manifested in diverse ways and through many individuals has made possible this first convention of the Young Women's Christian Associations of the United States of America."

At this convention in December, 1906, referred to above, from which the present National Board dates its existence, there were present 398 delegates, representing 96 city and college Associations. It is significant of the spirit of unity in which the convention met that the official report ignores the fact of the previous connection of these delegates with either body. It was called to order by Miss Dodge as chairman of the Joint Committee. On the report of the nominating committee Miss Dodge was unanimously elected president of the convention and she has held the presidency of the National Board since that time.

The work of the Joint Committee brought to such a happy issue through her was merged into the National Board. In what spirit Miss Dodge began that work we see from her opening address:

"I am down in the kindergarten and I do not see all that the Father has to reveal to me. Perhaps later on I shall see the lessons of the high school and possibly later I shall come to see the college work of the dear Father. Know, dear friends, that there are a great many things we can not see."

The convention accepted the recommendations of the Joint Committee, elected a National Board, and then President Mary E. Woolley of Mount Holyoke College asked for a rising vote of appreciation which closed with these words: "I am going to ask for a rising vote of appreciation for all that Miss Dodge has done, not only for America's young womanhood, but for the womanhood of all God's earth."

Already in those days Miss Dodge was hoping and planning for a National Headquarters Building which should be not only beautiful, strong and commodious, but which should make the work of everyone employed by the National Board easier and happier. While she looked carefully at the practical side, she never forgot the personal element and toward the individual was ever for her the crowning manifestation of love that seeketh not her own.

A Maker of Secretaries

Elizabeth Wilson

Executive of the Secretarial Department of the National Board

IT was not hard for Miss Dodge to appreciate the necessity for salaried executive officers in a movement that should be efficient as well as cooperative in its nature. Robert McBurney, who won from his long connection with the Young Men's Christian Association of New York City the title of the ideal general secretary, was a friend of her family as well as an adviser and administrator in the work to which her family gave magnificent volunteer service. Through the traveling secretary of the British College Christian Union, Ruth Rouse of Cambridge University, England, she came into close identification with the organized Christian movement of women students. Thus it was not hard for her to recognize the justice of calling the secretaryship in the Young Women's Christian Association "a new profession for women."

Miss Dodge's conception of a profession involved adequate professional preparation; a dignified salary standard for qualified people, and such a chance for growth and promotion in every department that each individual should reach the very highest usefulness of which she was capable. Like all Miss Dodge's convictions, this belief had led her to action. She had expressed her conception of the teacher's profession by her work for Teachers College, and as soon as the providential events of 1905 laid upon her the responsibility for the future of the Young Women's Christian Association in the United States she took into careful consideration the secretary's profession and the opportunity the new movement might afford her to prepare for it and remain in it. In all the consultation and discussion which preceded the forming of policies, I do not recall her ever questioning the existence of a training system. In the days when the Joint Committee was preparing recommendations for the first convention of the Young Women's Christian Associations of the United States of America there were many interviews and much correspondence with various people as to the nature of this system—whether the National Board or an independent or related corporation should maintain it, whether there should be one or more Training Schools, whether such a school should be at headquarters or elsewhere in the country. Because the lease of property occupied by the Secretaries' Training Institute which the American Committee conducted in Chicago ran on into 1908, it was possible, in the order of forming the departments, to carry on extensive investigation before the Secretarial Department needed to be created and the plans perfected, which resulted in the announcement of preparatory Training Centers conducted by the several field committees,

and the graduate National Training School at headquarters in New York City.

She showed deep interest in every detail of blocking out the courses, forming a faculty and staff, arranging business matters, renting and equipping the house at Number 3 Gramercy Park. She always remembered that "the end of the exploration is the beginning of the enterprise," and was continually looking ahead. Her questions revealed this, "Where are the big women coming from whom we shall be needing?" "How are you going to help the heads of the big departments?" "If there should ever be a Training School building what will you do with it in the summer vacations?"

We were so fortunate as to have her as chairman of the Secretarial Department for three years. This covered the period when the plans for the National Training School Building were being made, and the structure erected and occupied, and also when secretaries who had been students in Training Center and Training School were getting well under their burdens in the Associations where they were serving, and the Secretarial Department must judge if the policies that had been adopted were sound.

Not by formal addresses or statements did she evidence her conception of the Association secretaryship as a Christian calling in its highest sense, but by her hearty emphasis upon courses or lectures which she felt would best equip the students for meeting large responsibilities, by her instant acquiescence in any administrative plan that promised greater efficiency and chiefly by consulting continually with employed workers and acting upon the information they were in a position to give. She listened eagerly at our department meetings for the record of the placements made by the director of the Bureau of Reference, and rejoiced with the committee on admissions when they reported an enrollment exceeding all records, as at the last Summer School and opening of the present academic year, because she not only wanted the training system to be valuable, but extensive in its influence.

Only the students at headquarters knew what she was to them as a hostess and friend. The first and last Saturday of each academic year the Training School student body invariably spent at Riverdale, and she entertained the Summer School in the same way. This personal acquaintance was deepened by the smaller dinner parties at her town house and by evenings when she sat after dinner in the living room of the school and told of the experiences of "We, Us and Company," as she called her fellow club members, and made suggestions one could hardly term warnings or advice, which nevertheless counted as rules of the game for those who attempted similar things in the years close at hand. She knew each student personally, and often consulted with the Dean as to how she might help each one make the most of her year of study. The certificates which she handed out on com-

mencement day, when she always presided as head of the National Board, were doubly precious because they bore her signature.

One of her commencement talks in the crowded rooms in Gramercy Park indicated in still another way her belief in what the graduates of the Training School were to mean to "girls everywhere." She said that the plants of the nursery were now being transplanted into the great gardens, where they were to be of use to the whole world, for she always carried, though unobtrusively, the idea that as American conditions had evolved the secretaryship in the United States into a recognized profession before the same had been possible in other lands, hence what America had to offer, either in trained secretaries or in courses of study, should be at the disposal of other National Associations. For several years secretaries nominated by the World's Committee had been here in the school as her guests.

In her own self one found the highest characteristics of the Association secretary, willingness to accept responsibility, courage to carry it, humility in seeking and accepting others' suggestions, a devout spirit that recognized God as the power through which she was called and sustained, and joy in representing Christ through the organization.

She had faith in her coworkers, hope for the movement, and such love for girls, that girls and coworkers and the Association became one.

Miss Dodge and Women Students Abroad

Ruth Rouse

Traveling Secretary among Women Students for the World's Student Christian Federation

IT was little enough that Miss Dodge traveled about, and still less that she ever saw personally of the students in other lands, yet the world-wide Christian movement amongst women students today is in a very real sense the product of her life. Very early in the period during which the World's Student Christian Federation began to turn its attention to developing the work amongst women students, Miss Dodge's keen instinct for a great opportunity gave the Federation all the help necessary for pioneering amongst women. Since 1904, student Christian movements amongst women students have been initiated in Russia, Germany, France, Switzerland, Italy, Hugary and Austria through the secretaries of the Federation, and in China, Japan, Turkey and Bulgaria through the secretaries of the Foreign Departments of the different National Young Women's Christian Associations. Preliminary investigations have also been made in Roumania and

Servia, Portugal and South America. All this, added to the movement already in existence in the United States and Canada, Holland, Scandinavia and Great Britain, Australasia, India and South Africa, means that practically the whole of the women student world has been surveyed and a very large part of it occupied by the various organizations connected with the World's Student Christian Federation. Apart from Miss Dodge's generous support of representatives in these various fields all this would have been impossible, as would also have been much supervising work done in lands already occupied.

Miss Dodge was never concerned merely with the starting of any piece of work. One of the secrets of her greatness as a leader was the thoroughness with which she went into every detail of any scheme which she was forwarding. She wanted to know why and how and where and when and by whom and in connection with what, and no relevant information seemed to her unimportant. Well do I remember, when staying with her in 1907, my fears lest I was boring her, by what seemed to me my incessant talk about the various countries I had visited recently, and the shock I got when one of the National Board secretaries told me that Miss Dodge had lamented to her that I did not tell her anything about my work! Not only did she wish to know the ins and outs of the work, but she assimilated and acted on her knowledge, as was readily to be seen in her firm grasp of what was needed to develop the work. The need for the raising up and training of secretaries fitted to take national responsibility in the different national Associations, whether for city or student work, appealed to her at once; it was entirely along the line of all her thinking, and many were the ways in which she helped to produce and train such national workers. Over and over again she made it possible for an American leader to spend many months in some other land and to give the national movement the benefit of her experience in training workers; she also laid the greatest stress on completeness of experience and training in all Association leaders sent to the Orient. Each time a great national convention was held in America, she invited women leaders from other lands to be present, made it possible for them to accept the invitation and arranged extensive tours for them, which enabled them to carry back to their own land the fullest inspiration of the American work. She was ever ready, again, to extend the hospitality and advantages of the National Training School to young women likely to prove leaders in their movements, and in years to come Britain, South America, China, India, South Africa, France, Russia, Germany, Denmark, and Finland will all demonstrate (what is indeed already proved) the enormous value of this policy. The supreme instance of her genius in this direction was at the time of the Lake Mohonk Conference, when she, backed of course by the National Board and its secretaries, put the whole of the building, plant, equipment and staff of the New York

Training School at the disposal of the foreign delegates to the conference. Again and again those delegates, both men and women, record their conviction that more than half their gain from their stay in America came from the inspiration of their time in the Training School.

Strange as it may seem to make such a statement about one whose gifts and circumstances marked her out for public work, and for promoting large and definitely planned schemes, the largest and most permanent work Miss Dodge did was probably that of which she was perfectly unconscious. Just a few of us from other lands had the rare privilege of knowing her not quite from a distance; and to know her in the least intimately was to be marked and influenced forever. She revealed herself unconsciously, for never was there anyone who lived a more perfectly simple life without the slightest thought of the judgment of others. She gave largely and simply, never on the one hand wishing that her gifts should be known as her gifts, never on the other hand seeking to hide them, or thinking it worth while to say that the glory was not hers. No, the whole thing was so natural—anyone else seeing such an opportunity, and having the power to seize it, would do so as a matter of course; this was her view; her sense of stewardship was such a part of herself as to be almost unconscious. And what a stewardship it was—faithful to the last cent. I have known her to refuse giving a very small sum on the ground that that year she actually had no more to give. But with all that faithful striving to expend her every dollar to the greatest advantage for the Kingdom of God, she was absolutely free from the accompanying temptation to be hard in what she exacted from others. There was no streak of smallness in Miss Dodge anywhere. Her rare angers—and how rare they were!—were reserved for those who did mean or crooked things. "That which is altogether just shalt thou follow" might have been her motto, and down to the last office girl or page boy, those who had to do with her knew her for just and righteous in all her ways. To justice she added an extraordinary generosity of a very personal kind. Some women called to positions of large power, which develop gifts of statesmanship and administration, lose their touch with the smaller graces of life, and forget to give themselves and their personal thought with their gifts. What a wonderful record of personal thought for others could be written if those of us for whom she thought, dared pool our tales of what she did for us. That record will never be written. But bits of it we know, and we can never forget; now a visit arranged for to the very best possible oculist; now a heavy doctor's bill paid; a check sent to add "a real holiday" to an already absorbingly interesting and happy tour; another check for extra comforts on a long journey; loss of clothes by accident made good. In my personal experience I even remember her providing me with chocolate, as in a rash moment I had told her that speaking in the evening after an early supper sent me

hungry and sleepless to bed. Who else carrying such great burdens would have thought of so small a matter? Instance after instance might be multiplied of the way in which those of us who spent a few days in her home were shamed as we realized our selfishness, by force of contrast with the peculiar selflessness and real humility which she unconsciously revealed at every turn. They made us seek grace that such graces might be given us. The greatest gifts of all her great gifts to us was herself and what she was.

A World Leader

Lucy J. Tritton

Former President of the World's Young Women's Christian Association

IT is hard indeed to write of one whose loss is felt throughout the world when the shock of her leaving us all is still overwhelming. But the privilege given to me of sending a short tribute to Miss Dodge's work, especially as regards the World's Young Women's Christian Association and its Executive Committee, is one which I cannot refuse.

It is with a sad heart for ourselves, but a joyful one for our dear friend, that I send these brief notes of her as I knew her. For some years my knowledge of her was only through mutual friends, through Miss Reynolds and Miss Spencer, and by correspondence, yet through these means I felt the contact of a great personality and I learned to trust her judgment and to consult her upon many subjects. Her letters were part of herself, short, clearly expressed, proving her foresight, her wisdom and understanding, and her grasp of a situation.

We first met at Berlin in 1910, at the World's Young Women's Christian Association Conference, and I shall never forget the impression she made on me at once as a rare example of a dominating personality, a born leader full of charm and sympathy, and withal and above all, of her marvelous self-effacement. On my part I felt at once attracted to her.

Happily for me our first meeting developed into a deep and lasting friendship, and later on, during the days spent with her in her own home in New York, and during all of my happy visit to the United States, the bond of union between us was strengthened. She was indeed always ready to welcome those from other lands, and I well remember her deep concern over the immigration question, especially the problem of the various European nationalities at that time flooding the country.

During the days which we spent under Miss Dodge's hospitable roof, it was impossible not to realize her strenuous life, and yet her beautifully

ordered home and the quiet and systematic way in which all was arranged left us with a deep sense of rest, which only a master mind can create.

There was no hurry or bustle in her life, no act of loving thoughtfulness was ever missed, and whether the matter of the moment was of a most complicated character of great importance, or concerned the comfort or pleasure of one of "the dear students," she was equally interested and gave her whole mind to it. Her thoughtfulness for others was remarkable.

Then it was my privilege also to spend the well-remembered days of the Convention at Indianapolis with her. She had even thought of her English guests' comfort by providing a delicious tea in the train, which, although a detail, was one greatly appreciated, and just like herself.

During the Convention, notwithstanding her ceaseless activities and the countless personal interviews in which she gave her full thought to the varying points of view, she was nevertheless the leader of all. In the deepest and truest sense she rejoiced over the growth of the work with unrestrained enthusiasm and appreciation. Though never prominent publicly, yet each and all felt that she was truly a queen amongst women, and her keenness and inspiration were the background to the ever developing and deepening of all Association work.

It is no secret that it was at a time of crisis that Miss Dodge undertook the difficult task of leadership in the Young Women's Christian Association, but with one accord there was faith, hope and love when she consented to become President.

When any difficult question arose during my years of being President of the World's Young Women's Christian Association, I had the help and joy of writing frankly to dear Miss Dodge, and she never failed me in those responsible years.

Her advice was also highly esteemed by the Executive Committee of the World's Association, for we realized the greatness of her vision and her utter inability to take a small or narrow view-point.

It is not for me to speak of her work and interest in Turkey, which she made so specially her own; but her deep love and interest in the pioneer work of the World's Young Women's Christian Association in Bulgaria, China, Japan and other countries, and her practical expression of sympathy, which enabled us to go forward, brought both inspiration and the means to do so. In fact, since Miss Dodge took up the work of the Young Women's Christian Association in the United States of America the Executive Committee of the World's Association has been truly enriched and strengthened.

Through her means seed has been sown in many rough and difficult places. The light in her eyes spoke of creative faith. Hers was the love that did not seek her own, and never failed. It was shown in her unceasing

kindness in things great and small, her quiet strong goodness and the fact that she was so utterly human.

No one could be with her without realizing that she was one who lived in the presence of God, and the way she so simply spoke of "the dear Father" made him very real.

We rejoice that hers was an example in every way. Her powers of organization were unique, and yet she was truly an individualist in her care of each girl.

She was deeply concerned that God's work should be done in a business-like manner, and be of the best. Nothing shallow or superficial would satisfy her. She knew what was needed, for she had been a pioneer in what is broadly called the Woman's Movement from her days of young womanhood. Her wise, fearless words to girls upon moral questions gave an impetus to us all, and her name will be remembered as one associated with whatever concerns the development of women and girls, and makes for righteousness amongst men and women.

We on this side of the Atlantic give thanks to God equally with you for the remembrance and inspiration of such a life as that of Grace H. Dodge.

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